Himalayan Series.—No. XX.

SRIMAD-BHAGAVAD-GITA

With Sanskrit Text; Paraphrase with Word-by-word Literal Translation; English Rendering and Comments, Index, &c.

BY

THE SWAMI SWARUPANANDA

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।



Arise! Awake! and stop not till the goal is reached.

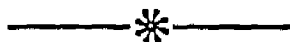


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PREFACE

THE Swami Swarupananda, the first President of the Advaita Ashrama, Mayavati, and late editor of the Prabuddha Bharata, compiled the present edition of the Bhagavad-Gita, with the collaboration of his Brother-Sannyasins at Mayavati, and some of the Western disciples of Swami Vivekananda. The manuscripts were begun in 1901 and were ready for the Press by the end of 1903, but through unavoidable circumstances the publication was delayed. It was only after the passing away of the Swami Swarupananda, that the work was brought out in monthly instalments in Prabuddha Bharata, and this work is now presented to the public in convenient book form, after being carefully edited, and enlarged with additional comments.

The object of the compiler was to make accessible to the Indian public who are educated in English but have a limited knowledge in Sanskrit, and also to the Western world, an edition of the Celestial Gita, in which they will feel sufficient interest to follow the original text, and thus create a taste for the study and interpretation of holy Sanskrit literature. How far the compiler has been successful in his object can be gleaned from the following pages. His thoughtful comments following the commentaries of the great Acharyas, and illuminating side-lights thrown on

intricate places, will, we trust, be of much help to the study of the Gita, especially to a beginner. An elaborate Index has been subsequently added.

A word of explanation as to the paraphrase is necessary here: Though the literal meaning of each word is given, yet to avoid the awkwardness of language and confusion of sense to a beginner, the equivalents of case terminals of such words as are used to qualify some other words in the sentence, are omitted in most cases.

We hope this edition will meet a much-felt want, not only in India but in all English-speaking countries.

THE EDITORS AND PUBLISHERS.

THE ADVAITA ASHRAMA,
MAYAVATI, HIMALAYAS
18th October, 1909.



The Swami Swarupananda.

SRIMAD-BHAGAVAD-GITA

FOREWORD

THE Srimad-Bhagavad-Gità occurs in the Bhishma Parva of the Mahàbhàrata and comprises 18 chapters, from the 25th., to the 42nd. The discourse between Arjuna and Krishna on the battle-field, on the eve of the war which forms the subject-matter of the work, was strung together in seven hundred verses and put in its place in the body of his great history by Vyasa.

The Gita opens with Dhritaràshtra's query to Sanjaya about the progress of events. In the second chapter of the Bhishma Parva, we find Vyasa offering the power of sight to the blind king, that he might see the war. Dhritaràshtra declined to have it, saying he did not care to have eyes with which only to see the death of his own people; but he would like to hear what was happening. On this the Great Rishi Vyasa said, that all the occurrences in connexion with the war would be reflected in the mind of Sanjaya, and he would faithfully report them to Dhritaràshtra.

The Gità is called an Upanishad, because it contains the essence of Self-knowledge, and

because its teachings, like those of the Vedas are divided into three sections, Karma (work) Upásaná (devotion) and Jnana (knowledge).

The first chapter is introductory. The second is a summary of the whole work, e. g., in II. 48 and the connected slokas, self-less work devoid of desire for fruits, is taught for the purification of the heart; in II. 61 and the connected Slokas devotion is taught to the pure-hearted, to qualify them further for the highest—Sannyasa, which last is taught in II. 71 and the connected Slokas.

It is also usual to divide the work into three sections illustrative of the three terms of the Mahávákya of the Sáma-Veda, "Thou art That" (Chhand. Upa. VI. 8. 7.) In this view the first six chapters explain the path of work without desire for fruits, and the nature of "Thou." The next six chapters deal with devotion and the nature of "That." The last six describe the state of the highest knowledge and the nature of the middle term of the Mahàvàkya, in other words, the means of re-establishing the identity of "Thou" and "That."

The central teaching of the Gità is the attainment of Freedom, by the performance of one's Swadharma or duty in life. "Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of

heart which is essential for Moksha,"—seems to be the keynote of Krishna's teachings to Arjuna.

It is well-known why the Gitá came into existence. It was owing to Arjuna's unwillingness to do his duty as a Kshatriya—to fight for a just cause—because it involved the destruction of his own people. Not that Arjuna did not recognise the justice and right of the cause, but he would rather renounce the world and try for Moksha than kill his relatives and friends. Krishna's characterisation of this weakly sentimental attitude of Arjuna is well-known. He called it "Un-Arya-like delusion, contrary to the attainment alike of heaven and honour" and exhorted Pàrtha to "yield not to unmanliness" but to "cast off this mean faint-heartedness." (II. 2-3). "Could a coward who fails to do his duty, be worthy to attain Moksha?"—seems to be Krishna's rejoinder. Could a man not purified by the fire-ordeal of his Swadharma, could a renegade, a slave, attain Moksha? No! says the Lord. And this is the lesson we Indians have forgotten all these years, though we have been reading and discussing the Gita all the time.

S.

MEDITATION

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी
मंब त्वामनुसंदधामि भगद्गीते भवद्वेषिणीम् ॥१॥

ओं Om! भगवता By the Lord नारायणेन (The One Refuge of all beings) Nârayana स्वयं Himself पार्थाय प्रतिबोधितां with which Pârtha was enlightened पुराणमुनिना by (through the lips of) the ancient sage व्यासेन Vyasa महाभारतम् मध्ये in the Mahâbhârata ग्रथितं incorporated, भगवतीं the blessed Mother अद्वैतामृतवर्षिणीं showering the nectar of Advaita (the philosophy of non-duality) अष्टादशाध्यायिनीं in the form of eighteen chapters भवद्वेषिणीम destroyer of rebirth, अम्बे Loving Mother, भगवद्गीते (The Lord's song) Bhagavad-Gitâ त्वाम Thee अनुसंदधामि I meditate upon. (1).

Om! O Bhagavad Gità, with which Pártha was enlightened by the Lord Nárayana Himself, which was incorporated in the Mahàbhàrata by the ancient sage Vyasa,—the Blessed Mother, the Destroyer of rebirth, showering down the nectar of Advaita, and consisting of eighteen chapters,—upon Thee, O Bhagavad-Gitá! O Loving Mother! I meditate. (1).

नमोऽस्तु ते व्यास विशालबुद्धे
फुल्लारविंदायतपत्रनेत्र।
येन त्वया भारततैलपूर्णः
प्रज्वालितो ज्ञानमयः प्रदीपः ॥२॥

विशालबुद्धे of mighty intellect फुल्लारविन्दायतपत्रनेत्र with eyes as large as a full-blown lotus व्यास Vyasa येन त्वया by thee भारततैलपूर्णः full of the oil of the Mahâbhârata ज्ञानमयः consisting of wisdom प्रदीपः lamp प्रज्वालितः lighted. ते to thee नमः salutation अस्तु be. (2).

Salutation to thee, O Vyasa, of mighty intellect and with eyes large like full-blown lotuses, by whom was lighted the lamp of wisdom, full of the Mahàbhárata-oil. (2).

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥३॥

प्रपन्नपारिजाताय O Thou Refuge of (the ocean-born) Lakshmi तोत्रवेत्रैकपाणये who holdest in one hand a cane for driving cows गीतामृतदुहे Thou milker of the Gitâ-nectar ज्ञानमुद्राय (Jnana-mudrâ : a position of the hands in which the tips of the forefinger and the thumb of each hand touch each other; an attitude associated with the highest Yogis and Gurus) the holder of Jnana-mudrâ कृष्णाय to Thee O Krishna नमः salutation. (3).

Salutation to Krishna, the holder of the Jnana-mudrà, the supreme refuge of Lakshmi, the milker of the Gità-nectar, in whose hand is the cane for driving cows. (3).

सर्वोपनिषदो गावो दोग्धा गोपालनंदनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

सर्वोपनिषदः all the Upanishads गावः the cows गोपालनन्दनः son of the cowherd (Krishna) दोग्धा the milker पार्थः Pârtha (Arjuna) the वत्सः calf सुधीः (men) of purified intellect भोक्ता the drinkers महत् the Supreme अमृतं nectar गीता Gitâ दुग्धं the milk. (4).

All the Upanishads are the cows, the son of the cowherd is the milker, Pârtha is the calf, men of purified intellect are the drinkers and the Supreme nectar Gita is the milk. (4).

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानंदं कृष्णं वंदे जगद्गुरुम् ॥५॥

वसुदेवसुतं the son of Vasudeva कंसचाणूरमर्दनं the destroyer of Kamsa and Chânura देवकीपरमानन्दं the Supreme bliss of Devaki (mother of Krishna) जगद्गुरुं the Guru (Teacher) of the Universe देवं God कृष्णं Krishna वन्दे I salute. (5).

I salute Krishna, the Guru of the Universe, God, the son of Vasudeva, the Destroyer of Kamsa and Chánura, the Supreme bliss of Devaki. (5).

भीष्मद्रोणतटा जयद्रथजला गांधारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पांडवै रणनदी कैवर्तकः केशवः॥६॥

भीष्मद्रोणतटा with Bhishma and Drona as the banks जयद्रथजला with Jayadratha as the water गान्धारनीलोत्पला with the king of Gândhâra as the blue water-lily शल्यग्राहवती with Shalya as the shark कृपेण वहनी with Kripa as the current कर्णेन वेलाकुला with Karna as the high waves अश्वत्थामविकर्णघोरमकरा with Ashvathâma and Vikarna as terrible Makaras (a kind of marine animal) दुर्योधनावर्त्तिनी with Duryodhana as the whirlpool सा that रणनदी battle-river खलु indeed पाण्डवैः by the Pândavas उत्तीर्णा crossed over केशवः Keshava (Krishna) कैवर्त्तकः the ferryman. (6).

The battle-river, with Bhishma and Drona as its banks, and Jayadratha as the water, with the king of Gàndhàra as the blue water-lily, and Shalya as the shark, with Kripa as the current and Karna as the breakers, with Ashvathàma and Vikarna as terrible Makaras and Duryodhana as the whirlpool in it,—was indeed crossed over by the Pàndavas, with Keshava as the ferryman. (6).

पाराशर्यवचःसरोजममलं गीतार्थगंधोत्कटं
नानाख्यानककेसरं हरिकथासंबोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसिनः श्रेयसे ॥७॥

पाराशर्यवचः-सरोजममलं The spotless lotus of the words of the son of Parâshara (Vyasa) भारतपंकजं the Mahâbhârata-lotus गीतार्थगन्धोत्कटं having the Gitâ as its strong sweet fragrance नानाख्यानककेसरं with many a narrative as its stamens हरिकथासंबोधनाबोधितं fully

opened by the discourses on Hari (t
misery) लोके in the world सज्जनषट्पदै
mara (a beetle-like insect which lives sc
of the good and the pure अहरहः day
joyously पेपीयमानं drunk कलिमलप्रध्वंसि
troyer of the taint of Kali (the age of
श्रेयसे for the supreme good भूयात् may

May the words of the son of Pará
taintless lotus of the Mahàbhárata
Gità as its strong sweet fragrance,
narrative as its stamens, fully op
discourses on Hari and drunk jo
after day by the Bhramara of th
the pure in the world,—be produc
supreme good to him who is eager
the taint of Kali. (7).

मुकं करोति वाचालं पंगुं लंघयते गिरि
यत्कृपा तमहं वंदे परमानंदमाधवम् ॥

यत्कृपा whose compassion मुकं the
eloquent करोति makes पंगुं the cripple गि
लंघयते cross तं that परमानन्दमाधवं the a
dhava (sweetest of the sweet) अहं I वन्दे s

I salute that All-bliss Màdhava w
passion makes the mute eloquent
cripple cross mountains. (8).

यं ब्रह्मावरुणेंद्ररुद्रमरुतः स्तुन्वंति दिव्यै
वेदैः सांगपदक्रमोपनिषदैर्गायंति यं स
ध्यानावस्थिततद्गतेन मनसा पश्यंति य

यस्यांतं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥९॥
॥ इति ध्यानम् ॥

ब्रह्मा Brahmâ (The creator) वरुण Varuna इन्द्र Indra रुद्र Rudra मरुतः Maruta यं whom दिव्यैः divine स्तवैः with hymns स्तुन्वन्ति praise; सामगाः the singers of Sâma यं whom सांगपदक्रमोपनिषदैः with full complement of parts, consecutive sections and (crowning knowledge-portions) Upanishads वेदैः the Vedas गायन्ति sing योगिनः the Yogis यं whom ध्यानावस्थित-तद्गतेन मनसा with the mind absorbed in Him through perfection in meditation पश्यन्ति see सुरासुरगणाः the hosts of Devas and Asuras यस्य whose अन्तं limit न not विदुः know तस्मै to that देवाय God नमः salutation. (9).

Salutation to that God whom the creator Brahmâ, Varuna, Indra, Rudra and Maruta praise with divine hymns; Whom the singers of Sàma sing, by the Vedas, with their full complement of parts, consecutive sections and Upanishads; Whom see the Yogis with their minds absorbed in Him through perfection in meditation, and Whose limit the hosts of Devas and Asuras know not. (9).

———:o:———

INVOCATION *

Oh blessed Mother
Who showerest (upon us) the nectar of Advaita
In the form of (these) eighteen chapters!
Thou Destroyer of re-birth!
Thou loving Mother!
Thou Bhagavad-Gitâ!
Upon Thee I meditate.

Thee, O Vyasa, of lotus-eyes,
And mighty intellect,
Who hast lighted the lamp of wisdom
Fed with the oil of the Mahâbhârata
Thee we salute.

Oh Thou who art the Refuge
Of the (ocean-born) Lakshmi,
Thou in whose right hand is the shepherd's crook,
Who art the milker of the divine nectar of the Gita,
To Thee, Oh Krishna, to Thee our salutation!

The Upanishads are even as the herd of cows,
The son of the cowherd as the milker,
Partha as the sucking-calf,
And men of purified intellect the drinkers,
Of this, the supreme nectar, the milk of the Gita.

* Another rendering of the "Meditation."

Thou son of Vasudeva,
Destroyer of Kamsa and Chânura,
Thou supreme bliss of Devaki
Guru of the Worlds,
  Thee, O Krishna, as God, we salute!

Of that great river of battle which the Pândavas crossed over,
Bhishma and Drona were as the high banks;
And Jayadratha as the water of the river;
The King of Gândhâra the water-lily;
Shalya as the sharks, Kripa as the current;
Karna the mighty waves;
Ashvathâma and Vikarna dread water-monsters,
And Duryodhana was the very whirlpool.
  But Thou, O Krishna, wast the Ferryman!

This spotless lotus of the words of Vyasa,
This lotus of the Mahâbhârata,
With the Bhagavad Gitâ as its strong sweet fragrance,
And tales of heroes as its full-blown petals,
Held ever open by the talk of Hari, of Him
Who is Destroyer of the taint of Kali-Yuga;
This lotus to which come joyously
Day after day the honey-seeking souls,
  May this produce in us the highest good!

Him whose compassion maketh the dumb man eloquent,
And the cripple to cross mountains,
Him the All-blissful Mâdhava,
  Do I salute!

To that Supreme One Who is bodied forth in Brahmâ,

In Varuna, in Indra, in Rudra and Marut;
That One Whom all divine beings praise with hymns;
Him Whom the singers of Sama-Veda tell;
Him of Whose glory, sing in full chori,
the Upanishads and Vedas;
Him Whom the Yogis see, with minds absorbed
in perfect meditation:
Him of Whom all the hosts of Devas and Asuras,
Know not the limitations.
To Him, the Supreme Good, be salutation,—
Him we salute. Him be salute. Him be salute.

———:o:———

Srimad-Bhagavad-Gita.

॥ प्रथमोऽध्यायः ॥

FIRST CHAPTER

धृतराष्ट्र उवाच ॥
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥
मामकाः पांडवाश्चैव किमकुर्वत संजय ॥१॥

I. 1

धृतराष्ट्र Dhritarâshtra उवाच said :

(भोः) संजय O Sanjaya धर्मक्षेत्रे on the centre of religious activity कुरुक्षेत्रे in Kurukshetra युयुत्सवः desirous to fight समवेताः assembled मामकाः my people च and पाण्डवाः the Pândavas किम् what एव indeed अकुर्वत did do.

Dhritaráshtra said :

Tell me, O Sanjaya! Assembled on Kurukshetra the centre of religious activity, desirous to fight, what indeed my people and the Pándavas did do?

[True it is that the two parties are gathered together for battle, but was the influence of Kurukshetra, the sacred centre of religious and spiritual

activity from of old, barren of any result? Did not the spiritual influence of the spot affect any of the leaders in a way unfavourable to the occurrence of the battle?—is the purport of Dhritarashtra's question.]

संजय उवाच ॥

दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ॥
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥२॥

I. 2.

संजय Sanjaya उवाच said :

तदा तु but then पाण्डवानीकं the Pândava forces व्युढं in battle array दृष्ट्वा having seen राजा दुर्योधनः king Duryodhana आचार्यम् (द्रोणं) the teacher (Drona) उपसंगम्य approaching वचनम् word अब्रवीत् said.

Sanjaya said :

But then king Duryodhana, having seen the Pândava forces in battle- array, approached his teacher Drona, and spoke these words :

[Sanjaya's reply beginning with "But then" and describing Duryodhana's action is a plain hint to the old king that his son was afraid. For he went to his teacher (regarded as father) instead of to the commander-in-chief; as a child in fright would run to its parents in preference to others.]

पश्यैतां पांडुपुत्राणामाचार्य महतीं चमूम् ॥
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

I. 3

आचार्य O teacher तव शिष्येण by your disciple धीमता talented द्रुपदपुत्रेण son of Drupada व्यूढां arrayed पाण्डुपुत्राणाम् of the sons of Pându एतां this महतीं mighty चमूम् army पश्य behold.

"Behold, O Teacher! this mighty army of the sons of Pându, arrayed by the son of Drupada, thy gifted pupil.

[As a scorpion would sting even that whose protection it sought to be free from fear, so did the wicked Duryodhana insult his teacher. His meaning in plain words comes to this: just think of your stupidity in teaching the science of fight to the son of Drupada and to those of Pându. They are now arrayed to kill you!]

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ॥
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ॥
पुरुजित्कुंतिभोजश्च शैब्यश्च नरपुंगवः ॥५॥
युधामन्युश्च विक्रांत उत्तमौजाश्च वीर्यवान् ॥
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

I. 4. 5. 6.

अत्र here महेष्वासाः mighty archers युधि in battle भीमार्जुनसमाः equals of (the terrible) Bhima and (the bright, pure) Arjuna शूराः heroes (सन्ति) (are). महारथः the great warrior युयुधानः (सात्यकिः) Yuyudhâna (Sâtyaki) च and विराटः Viràta च and द्रुपदः Drupada वीर्यवान् the strong धृष्टकेतुः Dhrishtaketu चेकितानः Chekitâna च and काशिराजः the king of Kâshi नरपुंगवः the best of men पुरुजित् Purujit च and कुन्तिभोजः Kuntibhoja च and शैब्यः Shaibya च and विक्रान्त the powerful युधामन्युः Yudhâmanyu च and वीर्यवान् the brave उत्तमौजाः Uttamauja सौभद्रः the son of Subhadrâ च and द्रौपदेयाः the sons of Draupadi सर्वे all (these) एव verily महारथाः great warriors.

"Here (are) heroes, mighty archers, the equals in battle of Bhima and Arjuna—the great warriors Yuyudhâna, Virâta, Drupada; the valiant Dhrishtaketu, Chekitâna and the king of Kàshi, the best of men Purujit, Kunti-Bhoja and Shaibya; the powerful Yudhá-manyu and the brave Uttamaujas, the son of Subhadrà, and the sons of Draupadi,—lords of great chariots.

[Great-charioted: One who is well versed in the science of war and commands eleven thousand bowmen.]

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ॥
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

I. 7.

(हे) द्विजोत्तम (O Thou) best of the twice-born अस्माकं of us तु also ये (those) who विशिष्टाः distinguished मम my सैन्यस्य of the army नायकाः leaders तान् them निबोध know ते संज्ञार्थं for your information तान् them ब्रवीमि I relate.

Hear also, O Best of the twice-born! the names of those who (are) distinguished amongst ourselves, the leaders of my army. These I relate (to you) for your information.

[However well-versed in the science of war you might be, you are after all a Brâhman (best of the twice-born) a lover of peace, that is to say, a coward. It is therefore natural for you to be afraid of the Pandava force. But we too have, take heart, great warriors in our ranks—is the veiled meaning of Duryodhana's word's.]

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ॥
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥८॥

I. 8.

भवान् Thyself च and भीष्मः Bhishma च and कर्णः Karna समितिंजयः the victorious in war कृपः Kripa च and अश्वत्थामा Asvathâmâ च and विकर्ण Vikarna सौमदत्तिः the son of the Somadatta जयद्रथः Jayadratha.

"Thyself and Bhishma and Karna and Kripa, the victorious in war, Asvatthàma and Vikarna and Jayadratha, the son of Somadatta.

[Afraid lest he had said too much Duryodhana is flattering Drona, by mentioning the latter before even Bhishma and qualifying Drona's brother-in-law with the phrase 'victorious in war,' a move likely to touch the heart of most mortals.]

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ॥
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

I. 9.

मदर्थे For my sake त्यक्तजीविताः determined to lay down (their) lives नानाशस्त्रप्रहरणाः having diverse weapons and missiles सर्वे all युद्धविशारदाः well-skilled in fight अन्येच and other बहवः many शूराः heroes (सन्ति) (are).

"And many other heroes also, well-skilled in fight, and armed with many kinds of weapons, are here determined to lay down their lives for my sake.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ॥
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

I. 10.

अस्माकं our तत् this भीष्माभिरक्षितम् commanded by Bhishma बलं army अपर्याप्तं unlimited तु while एतेषाम् their भीमाभिरक्षितम् commanded by Bhima इदम् this बलं army पर्याप्तं limited.

"This our army commanded by Bhishma (is) impossible to be counted, but that army of theirs, commanded by Bhima (is) easy to number.

[The verse is often interpreted to mean that Duryodhana considers his army inefficient and that of the enemy efficient. But this view seems inapposite to the context.]

अयनेषु च सर्वेषु यथाभागमवस्थिताः ॥
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

I. 11.

च (expletive) सर्वेषु in all अयनेषु the divisions (of the army) यथाभागं in (your) respective positions अवस्थिताः being stationed भवन्तः ye सर्वे all एव हि (used for emphasis) भीष्मम् Bhishma एव alone अभिरक्षन्तु protect.

"(Now) Do, being stationed in your proper places in the divisions of the army, support Bhishma alone."

[Since I cannot expect from you any initiative, do you what you are told to do,—seems to be Duryodhana's intention.]

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ॥
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

I. 12.

प्रतापवान् the powerful कुरुवृद्ध: oldest of the Kurus पितामहः grandsire तस्य his (Duryodhana's) हर्षं cheer संजनयन् causing उच्चैः aloud सिंहनादं lion's roar विनद्य having sounded शङ्खं conch दध्मौ blew.

That powerful, eldest of the Kurus, Bhishma the grandsire, in order to cheer Duryodhana, now sounded aloud a lion-roar and blew his conch.

[All eyes were turned upon Duryodhana and the penetrating intelligence of Bhishma detected his fear; and since Drona took no notice of Duryodhana's words, knowing his grandson as he did, he had no difficulty in understanding that the latter had spoken to his teacher in a way which called forth Drona's coldness instead of his enthusiasm. The Grandsire's heart was moved in pity and hence the action on his part described in the above verse. It should here be noted that this action, amounted to a challenge, really began the fight. It was the Kaurava side again which took the aggressor's part.]

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

I. 13.

ततः then शङ्खाः conches च and भेर्यः kettledrums पणवानकगोमुखाः tabors, trumpets and cowhorns सहसा एव quite suddenly अभ्यहन्यन्त blared forth सः that शब्दः noise तुमुलः tremendous अभवत् was.

Then following Bhishma, conches and kettledrums, tabors, trumpets and cowhorns blared forth suddenly from the Kaurava side and the noise was tremendous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ॥
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

I. 14.

ततः Then श्वेतैः हयैः with white horses युक्ते yoked महति in the magnificent स्यन्दने chariot स्थितौ stationed माधवः (the Lord of Fortune : Krishna) Mâdhava च and पाण्डवः (the best of the Pându princes : Arjuna) Pândava दिव्यौ divine शङ्खौ conches प्रदध्मतुः blew in a splendid manner.

Then, also, Màdhava and Pàndava, stationed in their magnificent chariot yoked to white horses, blew their divine conches with a furious noise.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ॥
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

I. 15.

हृषीकेशः (The Lord of the Senses : Krishna) Hrishikesha पाञ्चजन्यं (the conch named) Pânchajanya, धनंजयः (the victor of wealth : Arjuna) Dhananjaya देवदत्तं (the conch named) Devadatta भीमकर्मा doer of terrific deeds वृकोदरः (having the belly of a tiger : Bhima) Vrikodara महाशङ्खं the large conch पौण्ड्रं (named) Paundra दध्मौ blew.

Hrishikesha blew the Pànchajanya, Dhananjaya, the Devadatta, and Vrikodara, the doer of terrific deeds, his large conch Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ॥
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

I. 16.

कुन्तीपुत्रः son of Kunti राजा king युधिष्ठिरः Yudhishthira अनन्तविजयं (the conch named) Anantavijaya नकुलः Nakula सहदेवः च and Sahadeva सुघोषमणिपुष्पकौ (conches named) Sughosha and Manipushpaka.

King Yudhishthira, son of Kunti, blew the conch named Anantavijaya, and Nakula and Sahadeva, their Sughosha and Manipushpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ॥
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

I. 17.

काश्यः च परमेष्वासः And the expert bowman the king of Kâshi महारथः शिखण्डी च and the great warrior Shikhandi धृष्टद्युम्नः Dhrishtadyumna विराटः च and Virâta अपराजितः सात्यकिः च and the unconquered Sâtyaki.

The expert bowman, king of Kàshi, and the great warrior Shikhandi, Dhrishtadyumna and Viràta and the unconquered Sàtyaki;

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ॥
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥१८॥

I. 18.

पृथिवीपते Lord of Earth (Dhritarâshtra) द्रुपदः (king) Drupada द्रौपदेयाः च and the sons of Draupadi च and महाबाहुः the mighty-armed सौभद्रः son of Subhadrâ (Abhimanyu) सर्वशः all पृथक् पृथक् respective शङ्खान् conches दध्मुः blew.

O Lord of Earth! Drupada and the sons of Draupadi, and the mighty-armed son of Subhadrà, all also, blew each his own conch.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ॥
नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥१९॥

I. 19.

च And स that तुमुलः tremendous घोषः noise नभः sky पृथिवीं च and earth अभ्यनुनादयन् causing to resound धार्तराष्ट्राणां of the Dhritarâshtra party हृदयानि hearts व्यदारयत् rent.

And the terrific noise resounding throughout heaven and earth rent the hearts of the Dhritaràshtra's party.

[Verses 14–19 are full of hints about the superiority of the Pândava party and the consequent sure defeat of Dhritarâshtra. The figure to which Sanjaya draws the old king's attention as first taking up Bhishma's challenge, is described by him as the Lord of Fortune and the Pândava—the best of the Pându princes. Note also the details in which the chariot, horses and conches of the Pândava party are described, and finally though the army of the Kauravas were more than a third as much again as that of the Pândavas, the noise made by the former was only tremendous, whereas that of the latter was not only tremendous but filled the earth and sky with reverberations and rent the hearts of the former.]

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ॥
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ॥२०॥

I. 20.

(हे) महीपते O Lord of Earth (Dhritarâshtra) अथ then कपिध्वजः Monkey-ensigned पाण्डवः Pândava (Arjuna) धार्तराष्ट्रान् Dhritarâshtra army व्यवस्थितान् standing marshalled दृष्ट्वा seeing शस्त्रसंपाते discharge of missiles प्रवृत्ते about to begin धनुः bow उद्यम्य raising तदा then हृषीकेशं to Hrishikesha इदं following वाक्यं words आह said :

Then, O Lord of Earth, seeing Dhritaráshtra army standing marshalled and shooting about to begin, that Pàndava whose ensign was the monkey, raising his bow, said the following words to Krishna:

[In view of the sudden change of feeling that is to come over Arjuna it should be noted how full of the war spirit we find him in this verse.]

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥
यावदेतान्निरीक्ष्येऽहं योद्धुकामानवस्थितान् ॥
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥२२॥

I. 21—22.

अर्जुन उवाच Arjuna said :

अच्युत (the changeless: Krishna) Achyuta उभयोः of both सेनयोः armies मध्ये in the midst मे my रथं chariot स्थापय place अहं I एतान् these योद्धुकामान् desirous to fight अवस्थितान् standing यावत् while निरीक्षे scrutinise ; अस्मिन् on this रणसमुद्यमे eve of battle कैः सह with whom मया by me योद्धव्यम् the battle should be fought.

Arjuna said :

Place my chariot, O Achyuta! between the

two armies that I may see those who stand here prepared for war. On this the eve of battle (let me know) with whom I have to fight.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ॥
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

I. 23.

अत्र Here (in this Kurukshetra) युद्धे in battle दुर्बुद्धेः of the evil-minded धार्तराष्ट्रस्य Dhritarâshtra's son (Duryodhana) प्रियचिकीर्षवः wishing to please ये who एते these समागताः assembled योत्स्यमानान् with the object of fighting अवेक्षे observe.

For I desire to observe those who are assembled here for fight, wishing to please the evil-minded Duryodhana by taking his part on this battle-field.

[Arjuna is impatient to see who dared face him in fight!]

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ॥
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ॥
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥२५॥

I. 24—25.

संजय उवाच Sanjaya said:

भारत (descendant of king Bharata: Dhritarâshtra) Bhârata गुडाकेशेन by (the conqueror of sleep: Arjuna) Gudakesha एवं thus उक्तः told हृषीकेशः

Hrishikesha उभयोः of two सेनयोः armies मध्ये between भीष्मद्रोणप्रमुखतः in front of Bhishma and Drona च and सर्वेषां (in front) of all महीक्षितां rulers of the earth रथोत्तमं best of chariots स्थापयित्वा having stationed पार्थ (son of Prithâ or Kunti: the name of Arjuna's mother, the first wife of Pându) Pârtha समवेतान् gathered together एतान् these कुरून् Kurus पश्य behold इति thus उवाच spoke.

Sanjaya said :

Commanded thus by Gudàkesha, Hrishikesha, O Bhàrata, drove that grandest of chariots to a place between the two hosts, facing Bhishma, Drona and all the rulers of the earth, and then spoke thus, "Behold, O Pártha, all the Kurus gathered together!"

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ॥
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥२६॥

I. 26.

अथ Then पार्थ Pârtha तत्र there उभयो both अपि the सेनयोः of armies (मध्ये in the midst) स्थितान् stationed पितॄन् uncles पितामहान् grandfathers, आचार्यान् teachers, मातुलान् maternal uncles, भ्रातॄन् brothers (and cousins) पुत्रान् (his own and their) sons पौत्रान् and grandsons, तथा and सखीन् comrades, श्वशुरान् fathers-in-law सुहृदः च एव and friends as well अपश्यत् saw.

Then saw Pàrtha stationed there in both the armies, grandfathers, fathers-in-law and uncles, brothers and cousins, his own and their sons

and grandsons, and comrades, teachers, and other friends as well.

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धुनवस्थितान् ॥
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥२७॥

I. 27.

स He कौन्तेय: the son of Kunti (Arjuna) अवस्थितान् stationed तान् those सर्वान् all बन्धून् kinsmen समीक्ष्य having seen परया deep कृपया with compassion आविष्ट: filled विषीदन् sorrowfully इदं thus अब्रवीत् spoke.

Then he, the son of Kunti, seeing all those kinsmen stationed in their ranks, spoke thus sorrowfully, filled with deep compassion.

अर्जुन उवाच
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥२८॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥२९॥

I. 28. 29.

अर्जुन उवाच Arjuna said :

कृष्ण (the dark One: He who draws away all misery from His devotees) Krishna, समुपस्थितं present इमं these स्वजनं kinsmen युयुत्सुं desirous to fight दृष्ट्वा seeing मम my गात्राणि limbs सीदन्ति are failing मुखं च and mouth परिशुष्यति is parching च and मे my शरीरे in body वेपथु: shivering च and रोमहर्ष: horripilation जायते are taking place हस्तात् from (my) hand गाण्डीवं (my bow) Gândiva स्रंसते is slipping त्वक् च and (my) skin परिदह्यते is burning all over.

Arjuna Said :

Seeing, O Krishna, these my kinsmen gathered here, eager for fight, my limbs fail me, and my mouth is parched up. I shiver all over, and my hair stands on end. The bow Gàndiva slips from my hand, and my skin burns.

[Compassion overpowered him. Not that it was due to discrimination, but rather to the lack of this. He lost self-control—the first step into the waters of ignorance.]

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥
निमित्तानिच पश्यामि विपरीतानि केशव ॥३०॥

I. 30.

केशव (the slayer of Keshi: Krishna) Keshava अवस्थातुं to stand न not च also शक्नोमि I am able मे my मनः mind च and भ्रमति इव seems whirling विपरीतानि adverse निमित्तानि omens च and पश्यामि I see.

Neither, Oh Keshava, can I stand upright. My mind is in a whirl. And I see adverse omens.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ३१

I. 31.

कृष्ण Krishna आहवे in battle स्वजनं own people हत्वा killing श्रेयः good च and न no अनुपश्यामि (I) do see विजयं victory राज्यं च and empire सुखानि च and pleasures न not काङ्क्षे (I) desire.

Neither, Oh Krishna, do I see any good in killing these my own people in battle. I desire neither victory nor empire, nor yet pleasure.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥३२॥
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३३॥
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ३४

I. 32—34.

गोविन्द (the presider over and knower of the senses: Krishna) Govinda येषां अर्थे for whose sake नः by us राज्यं empire भोगाः enjoyments सुखानि च and pleasures काङ्क्षितं desired आचार्याः teachers पितरः uncles पुत्राः sons तथा एव च and also पितामहाः grandfathers मातुलाः maternal uncles श्वशुराः fathers-in-law पौत्राः grandsons श्यालाः brothers-in-law तथा as well as संबन्धिनः (other) relatives ते they इमे these प्राणान् life धनानि च and wealth त्यक्त्वा having renounced युद्धे in battle अवस्थिता stand, (अतः hence) नः our राज्येन kingdom किं for what purpose भोगैः pleasures वा and even जीवितेन life किं of what avail.

Of what avail is dominion to us, of what avail are pleasures and even life, if these, O Govinda! for whose sake it is desired that empire, enjoyment and pleasure should be ours, themselves stand here in battle, having renounced life and wealth—

Teachers, uncles, sons and also grandfathers,

fathers-in-law, grandsons, brothers-in-law, besides other kinsmen.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ३५॥

I. 35.

मधुसूदन Slayer of Madhu (a demon) घ्नतः अपि even if killed (by them) त्रैलोक्यराज्यस्य dominion over the three worlds (the earth, the intermediate and the celestial) हेतोः for the sake of अपि even हन्तुं to kill न not इच्छामि (I do) wish महीकृते for earth किं नु far less indeed.

Even though these were to kill me, O slayer of Madhu, I could not wish to kill them,—not even for the sake of dominion over the three worlds, how much less for the sake of the earth!

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥३६॥

I. 36.

जनार्दन (The Destroyer of the Asura Jana, or according to Sankara, He that is prayed to by all for prosperity and salvation: Krishna) Janárdana, धार्तराष्ट्रान् sons of Dhritarâshtra निहत्य killing नः ours का what प्रीतिः pleasure स्यात् would be एतान् these आततायिनः felons हत्वा by killing अस्मान् us पापम् sin एव surely आश्रयेत् would take hold.

What pleasure indeed could be ours, O Janàrdana, from killing these sons of Dhrita-

râshtra? Sin only could take hold on us by the slaying of these felons.

[*Felons*: *Atatâyi*, one who sets fire to the house of, administers poison to, falls upon with a sword on, steals the wealth land and wife of, one's enemy. Duryodhana did all this to the Pândava brothers. According to the *Arthashâstras*, no sin is incurred by killing an *âtatâyin*, even if he be thoroughly versed in Vedanta. But Arjuna seems to argue, "True, there may not be incurred the particular sin of slaying one's own kith and kin by killing the sons of Dhritarâshtra inasmuch as they are *âtatayins*, but then the general sin of killing is sure to take hold of us, for *Dharma Shâstra* which is more authoritative than *Arthashâstra* enjoins non-killing."]

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ॥
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

I. 37.

तस्मात् therefore स्वबान्धवान् our relatives धार्तराष्ट्रान् sons of Dhritarâshtra वयं we हन्तुं to kill न not अर्हाः justified माधव Mâdhava हि for स्वजनं kinsmen हत्वा by killing कथं how सुखिनः happy स्याम could (we) be.

Therefore ought we not to kill our kindred, the sons of Dhritarâshtra. For how could we, O Mâdhava, gain happiness by the slaying of our own kinsmen?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ॥
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ॥
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

I. 38. 39.

यद्यपि Though लोभोपहतचेतसः with understanding overpowered by greed एते these कुलक्षयकृतं due to decay of a family दोषं evil च and मित्रद्रोहे in hostility to friends पातकं sin न no पश्यन्ति see जनार्दन Janârdana कुलक्षयकृतं due to decay of a family दोषं evil प्रपश्यद्भि clearly seeing अस्माभिः by us अस्मात् पापात् from this sin निवर्तितुं to turn away कथं why न ज्ञेयं should not be learnt.

Though these, with understanding overpowered by greed, see no evil due to decay of of families, and no sin in hostility to friends, why should we, O Janàrdana, who see clearly the evil due to the decay of families, not turn away from this sin?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ॥
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

I. 40.

कुलक्षये on the decay of a family सनातनाः immemorial कुलधर्माः family religious practices प्रणश्यन्ति disappear धर्मे नष्टे spirituality being destroyed कृत्स्नं the whole उत also कुलं family अधर्मः impiety अभिभवति overcomes.

On the decay of a family the immemorial religious rites of that family die out. On the destruction of spirituality, impiety further overwhelms the whole of the family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ॥
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

I. 41.

कृष्ण Krishna अधर्माभिभवात् from the prevalence of impiety कुलस्त्रियः the women of the family प्रदुष्यन्ति become corrupt वार्ष्णेय (descendant of the Vrishni clan : Krishna) Vârshneya स्त्रीषु women दुष्टासु being corrupted वर्णसंकरः caste admixture जायते arises.

On the prevalence of impiety, O Krishna, the women of the family become corrupt; and women being corrupted, there arises, O Vàrshneya, intermingling of castes.

संकरो नरकायैव कुलघ्नानां कुलस्य च ॥
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

I. 42.

कुलस्य of the family संकरः admixture कुलघ्नानां of the family-destroyers नरकाय for the hell एव indeed एषां their पितरः ancestors लुप्तपिण्डोदकक्रियाः deprived of the offerings of rice-ball and water पतन्ति fall.

Admixture of family indeed,—is for the hell of the destroyers of the family; their ancestors fall, deprived of the offerings of rice-ball and water.

[Verily, confusion of family is the hell of destroyers of family. (For then do) their own ancestors fall, deprived &c. This refers to the well-known Srâddha ceremony of the Hindus, the main principle of which consists in sending helpful thoughts to the dead-relations, as well as to all the occupants of *Pitri-loka* (a temporary abode, immediately after death) accompanied with, (to make the thoughts more forcible) concrete offerings. The poor are also fed to secure their good wishes.]

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ॥
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

I. 43.

कुलघ्नानां Of the family-destroyers वर्णसंकरकारकैः causing admixture of castes एतैः दोषैः by these misdeeds शाश्वताः immemorial जातिधर्माः caste religious practices कुलधर्माः च and family religious practices उत्साद्यन्ते are destroyed.

By these misdeeds of the destroyers of the family, bringing about confusion of castes, are the immemorial religious rites of the caste and the family destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ॥
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

I. 44.

जनार्दन Janârdana उत्सन्नकुलधर्माणां मनुष्यानां of the men whose family religious practices are destroyed नियतं inevitably नरके in hell वासः dwelling भवति is इति thus अनुशुश्रुम have we heard.

We have heard, O Janàrdana, that inevitable is the dwelling in hell of those men in whose families religious practices have been destroyed.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ॥
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

I. 45.

यत् that राज्यसुखलोभेन by the greed of pleasures of kingdom स्वजनं kinsmen हन्तुं to kill उद्यताः

prepared वयं we एतत् this महत् great पापं sin कर्तुं to do व्यवसिताः resolved अहोबत alas!

Alas, we are involved in a great sin, in that we are prepared to slay our kinsmen, from greed of the pleasures of a kingdom!

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ॥
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

I. 46.

अप्रतीकारं unresisting अशस्त्रं unarmed मां me शस्त्रपाणयः weapons in hand धार्तराष्ट्राः sons of Dhritaráshtra रणे in the battle हन्युः should slay तत् that मे my क्षेमतरं better भवेत् would be.

Verily, if the sons of Dhritaráshtra, weapons in hand, were to slay me, unresisting and unarmed, in the battle, that would be better for me.

संजय उवाच

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ॥
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

I. 47.

संजय उवाच Sanjaya said:

अर्जुनः Arjuna एवं thus उक्त्वा saying संख्ये in the battle सशरं with arrows चापं bow (named Gândiva) विसृज्य casting away शोकसंविग्नमानसः with a mind distressed with sorrow रथोपस्थे on the seat of the chariot उपाविशत् sat down.

Sanjaya said:

Speaking thus in the midst of the battle-field,

Arjuna casting away his bow and arrows, sank down on the seat of his chariot, with his mind distressed with sorrow.

इति अर्जुनविषादयोगो नाम प्रथमोऽध्यायः॥१॥

The end of chapter first, designated THE GRIEF OF ARJUNA.

—:O:—

Srimad-Bhagavad-Gita.

॥ द्वितीयोऽध्यायः ॥

SECOND CHAPTER

संजय उवाच ॥
तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ॥
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

II. 1.

संजय उवाच Sanjaya said:

मधुसूदनः Madhusudana तथा thus कृपया with pity आविष्टं overwhelmed अश्रुपूर्णाकुलेक्षणम् eyes dimmed with tears विषीदन्तं sorrowing तं him (Arjuna) इदं this वाक्यं word उवाच spoke.

To him who was thus overwhelmed with pity and sorrowing, and whose eyes were dimmed with tears, Madhusudana spoke these words:

[*Overwhelmed with pity*: not Arjuna, but Arjuna's feeling was master of the situation.]

श्रीभगवानुवाच ॥
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ॥
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

II. 2.

श्रीभगवान् उवाच The Blessed Lord said:

अर्जुन Arjuna विषमे in (such a) strait कुतः whence इदं this अनार्यजुष्टं un-Arya-like (unworthy of a religious man) अस्वर्ग्यं contrary to the attainment of heaven अकीर्तिकरं disgraceful कश्मलं dejection त्वा upon thee समुपस्थितं comes.

The Blessed Lord said:

In such a strait, whence comes upon thee, O Arjuna, this dejection, un-Arya-like, disgraceful and contrary to the attainment of heaven?

[Mark with what contempt Krishna regards Arjuna's attitude of weakness masked by religious expression!]

क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥३॥

II. 3.

पार्थ Son of Prithâ क्लैब्यं unmanliness मास्म गमः do not get एतत् it त्वयि in thee न उपपद्यते ill becomes परंतप scorcher of foes क्षुद्रं mean हृदयदौर्बल्यं faint-heartedness त्यक्त्वा casting off उत्तिष्ठ arise.

Yield not to unmanliness, O son of Prithâ! Ill doth it become thee. Cast off this mean faintheartedness and arise, O scorcher of thine enemies!

अर्जुन उवाच ॥

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ॥
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४॥

II. 4.

अर्जुन उवाच Arjuna said:

अरिसूदन Destroyer of foes मधुसूदन slayer of

Madhu अहं I संख्ये in battle पूजार्हौ worthy to be worshipped भीष्मं Bhishma द्रोणं च and Drona इषुभिः with arrows कथं how प्रतियोत्स्यामि shall fight against.

Arjuna said:

—But how can I, in battle, O slayer of Madhu, fight with arrows against Bhishma and Drona, who are rather worthy to be worshipped, O destroyer of foes!

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ॥
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान्रुधिरप्रदिग्धान् ॥५॥

II. 5.

महानुभावान् Great-souled गुरून् masters अहत्वा instead of slaying हि surely इह लोके in this life भैक्ष्यं bread of beggary अपि even भोक्तुं to eat श्रेयः better तु but गुरून् masters हत्वा killing इह in this world एव even अर्थकामान् wealth and desires भोगान् enjoyments रुधिरप्रदिग्धान् stained with blood भुञ्जीय enjoy.

Surely it would be better even to eat the bread of beggary in this life than to slay these great-souled masters.

But if I kill them, even in this world, all my enjoyment of wealth and desires will be stained with blood.

[i. e. even in this world I shall be in hell.]

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ॥

यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

II. 6.

नः For us कतरत् which of the two गरीयः better न विद्मः I know not यद्वा whether जयेम we should conquer यदि वा or that नः us जयेयुः they should conquer यान् whom एव very हत्वा after slaying न जिजीविषामः we should not care to live ते those धार्तराष्ट्राः sons of Dhritarâshtra प्रमुखे in front अवस्थिताः stand.

And indeed I can scarcely tell which will be better, that they should conquer us, or that we should conquer them. The very sons of Dhritaràshtra,—after slaying whom we should not care to live,—stand facing us.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ॥
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

II. 7.

कार्पण्यदोषोपहतस्वभावः With (my Kshatriya) nature overpowered by the taint of weak commiseration धर्मसंमूढचेताः with a mind in confusion about Dharma (Duty) त्वां thee पृच्छामि I ask मे for me यत् which श्रेयः good स्यात् is तत् that निश्चितं decidedly ब्रूहि say. अहं I ते thy शिष्यः disciple त्वां Thee प्रपन्नं taken refuge मां me शाधि instruct.

With my nature overpowered by weak commiseration, with a mind in confusion about

duty, I supplicate Thee. Say decidedly what is good for me. I am Thy disciple. Instruct me who have taken refuge in Thee.

[*Dharma* is the *ness*, the law of the inmost constitution of a thing. The primary meaning of dharma is not virtue or religion, but only its secondary significance. Fighting in a just cause is the religious duty or dharma of a Kshatriya, while the same is a sin to a Brâhmana, because it is contrary to the law of his being. Working out one's Karma according to the law of one's own being is therefore the dharma or religion or way to salvation of an individual. The cloud of Karma hides the Self-Sun from the view. The means which exhaust this cloud without adding to it and thus help in one's Self-restoration is one's dharma.

Thy disciple: Until this declaration has been made, the Master may not give the highest knowledge.]

नहि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ॥
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥८॥

II. 8.

भूमौ In the earth असपत्नं unrivalled ऋद्धं flourishing राज्यं dominion सुराणाम् over the gods अपि even आधिपत्यं mastery च and अवाप्य obtaining यत् that मम my इन्द्रियाणां of the senses उच्छोषणं blasting शोकं sorrow अपनुद्यात् should remove न हि प्रपश्यामि I do not see.

I do not see anything to remove this sorrow which blasts my senses, even were I

to obtain unrivalled and flourishing dominion over the earth, and mastery over the gods.

संजय उवाच ॥
एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ॥
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

II. 9.

संजय उवाच Sanjaya said :

परंतपः The scorcher of foes गुडाकेशः Gudâkesha, the conqueror of sleep (Arjuna) हृषीकेशं to Hrishikesha एवं thus उक्त्वा having spoken न योत्स्ये I shall not fight इति this गोविन्दं to Govinda उक्त्वा saying तूष्णीं silent बभूव ह became.

Sanjaya said :

Having spoken thus to the Lord of the Senses, Gudákesha the scorcher of foes said, "I shall not fight O Govinda!" and became silent.

[The object of Sanjaya in using these names is to remind Dhritarâshtra—who may naturally be a little elated at the prospect of Arjuna's not fighting,—that this is only a temporary weakness, since by the presence of the Lord of the Senses all ignorance must eventually be dispelled. Arjuna's own nature also is devoid of darkness. Is he not the conqueror of sleep, and the terror of foes?]

तमुवाच हृषीकेशः प्रहसन्निव भारत ॥
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥१०॥

II. 10.

भारत Descendant of King Bharata (after whom India is called Bhârata-Varsa) Bhárata (Dhrita-

râshtra) हृषीकेश: Hrishikesha प्रहसन् smiling इव as if उभयो: of the two सेनयो: armies मध्ये in the midst विषीदन्तं sorrowing तं to him इदं वच: this word उवाच spoke.

To him who was sorrowing in the midst of the two armies, Hrishikesha, as if smiling, O descendant of Bharata! spoke these words.

[*Smiling*—to drown Arjuna in the ocean of shame. Krishna's smile at Arjuna's sorrow is like the lightning that plays over the black monsoon cloud. The rain bursts forth, and the thirsty earth is saturated. It is the smile of the coming illumination.]

श्रीभगवानुवाच ॥
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ॥
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

II. 11.

श्रीभगवान् उवाच The Blessed Lord said:

त्वं Thou अशोच्यान् those who should not be mourned for अन्वशोच: hast been mourning प्रज्ञावादान् words of wisdom भाषसे thou speakest च but पण्डिता: the wise गतासून् the dead अगतासून् the living च and न अनुशोचन्ति grieve not.

The Blessed Lord said:

Thou hast been mourning for them who should not be mourned for. Yet thou speakest words of wisdom. The (truly) wise grieve neither for the living nor the dead.

[*Words of wisdom:* Vide I. 35—44.]

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ॥
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

II. 12.

अहं I जातु ever न तु आसं did not exist (इति) न एव not indeed त्वं thou (न आसीः did not exist) न not इमे these जनाधिपाः kings (न आसन् did not exist) न not अतःपरं hereafter सर्वे all वयं we न not भविष्यामः shall exist च also न not.

It is not that I have never existed, nor thou, nor these kings. Nor is it that we shall cease to exist in the future.

[Of course Krishna here does not mean that the body is immortal, but refers to the true Self, behind all bodies.]

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ॥
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

II. 13.

यथा As देहिनः of the embodied (Soul) अस्मिन् देहे in this body कौमारं childhood यौवनं youth जरा old age तथा so also देहान्तरप्राप्तिः the attaining of another body तत्र thereat धीरः the calm soul न मुह्यति is not deluded.

As are childhood, youth, and old age, in this body, to the embodied soul, so also is the attaining of another body. Calm souls are not deluded thereat.

[According to this, the continuity of the ego is no more interrupted by death than by the passing of childhood into youth and youth into old age in this body.

Calm souls. Those who have become calm by self-realisation.]

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ॥

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

II. 14.

कौन्तेय son of Kunti मात्रास्पर्शाः contacts of senses with their objects तु indeed शीतोष्णसुखदुःखदाः producers of (the notions of) cold and heat, pleasure and pain आगमापायिनः with beginning and end अनित्याः impermanent भारत Bhârata तान् them तितिक्षस्व bear with.

Notions of heat and cold, of pain and pleasure, are born, O son of Kunti, only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently, O descendant of Bharata.

[*They have a beginning and an end* : as distinguished from the Permanent Self. The more one is able to identify oneself with the Permanent Self, the more one is affected by the agreeable and disagreeable conditions of life.

Impermanent in their nature : That is, the same object which gives pleasure at one moment gives pain at another, and so on.]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ॥
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

II. 15.

पुरुषर्षभ Bull (i. e. chief) among men एते these समदुःखसुखं same in pain and pleasure धीरं calm यं that पुरुषं (*lit.* dweller in the body) man, न व्यथयन्ति afflict not स he हि surely अमृतत्वाय for immortality कल्पते is fitted.

That calm man who is the same in pain

and pleasure, whom these cannot disturb, alone is able, O great amongst men, to attain to immortality.

[Thus perfect sameness amidst the '*ills*' of life means full and unbroken consciousness of our oneness with the Immortal Self. Thus is immortality attained.]

नासतो विद्यते भावो नाभावो विद्यते सतः ॥
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

II. 16.

असत: Of the unreal **भाव:** existence **न विद्यते** is not **सत:** of the real **अभाव:** non-existence **न विद्यते** is not **तत्त्वदर्शिभि:** by the knowers of the Truth **अनयो: उभयो:** of these two **अन्त:** the final truth **दृष्ट:** seen.

The Unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these.

[*Unreal*: *Real*: The determination of the nature of the Real is the quest of all philosophy. Sri Krishna here states that a thing which never remains the same for any given period is unreal, and that the Real on the other hand is always the same. The whole of the phenomenal world therefore, must be unreal, because in it no one state endures even an infinitesimal division of time. And that which takes note of this incessant change, and is therefore itself changeless,—the Atman, Consciousness,—is the Real.]

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ॥
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

II. 17.

येन By which **इदं** this **सर्वं** all **ततं** is pervaded **तत्**

that अविनाशि indestructible तु विद्धि know for certain कश्चित् one अस्य अव्ययस्य of this immutable विनाशं destruction कर्तुं to do न अर्हति is not able.

That by which all this is pervaded,—That know for certain to be indestructible. None has the power to destroy this Immutable.

[*That by which all this is pervaded*, i. e. He that pervades all this *as the Witness.*]

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ॥
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥

II. 18.

नित्यस्य Of the ever-changeless, अनाशिनः of the indestructible अप्रमेयस्य of the illimitable शरीरिणः of the Indweller इमे these देहाः bodies अन्तवन्तः having an end उक्ताः are said भारत Bhârata तस्मात् therefore युध्यस्व fight.

Of this indwelling Self,—the Ever-changeless, the indestructible, the Illimitable,—these bodies are said to have an end. Fight therefore, O descendant of Bharata.

[Arjuna's grief which deters him from his duty of fighting against the Kauravas is born of ignorance as to the true nature of the Soul. Hence Sri Bhagavân's strong and repeated attempts to illumine him on the subject.]

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ॥
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

II. 19.

यः Who एनं this (Self) हन्तारं slayer वेत्ति knows यः च and who एनं this हतं slain मन्यते thinks उभौ

both तौ these न not विजानीतः know अयं this (Self) न not हन्ति slays न not हन्यते is slain.

He who takes the Self to be the slayer, he who takes It to be the slain, neither of these knows. It does not slay, nor is It slain.

[Cf. Katha Up. I. ii. 19—20.]

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ॥
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२०॥

II. 20.

अयं This (Self) कदाचित् ever न not जायते is born वा or म्रियते dies वा or न भूत्वा not having been भूयः again भविता comes into being (इति) न (it is) not. (Another paraphrase) वा or भूत्वा having been भूयः again न भविता ceases to be (इति) न (it is) not. अजः unborn नित्यः eternal शाश्वतः changeless पुराणः ever-itself अयं this (Self) शरीरे the body हन्यमाने being killed न not हन्यते is killed.

This is never born, nor does It die. It is not that not having been It again comes into being. (Or according to another view : It is not that having been It again ceases to be). This is unborn, eternal, changeless, ever-itself. It is not killed when the body is killed.

[This sloka refers in the sense of denial to the six kinds of modification inherent in matter : subsistence, birth, growth, transformation, decay, death.]

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ॥

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

II. 21.

पार्थ Pârtha यः who एनं this (Self) अविनाशिनं indestructible नित्यं changeless अजं unborn अव्ययं immutable वेद knows स that पुरुषः person कथं how कं whom हन्ति kills कं whom घातयति causes to slay.

He that knows This to be indestructible, changeless, without birth, and immutable, how is he, O son of Prithâ, to slay or cause the slaying of another?

[*How is he to slay?*—referring to Arjuna. *To cause the slaying*—referring to Krishna's own part.]

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ॥
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२२॥

II. 22.

नरः a man यथा as जीर्णानि worn-out वासांसि clothes विहाय casting off अपराणि others नवानि new गृह्णाति takes तथा so देही the embodied जीर्णानि worn-out शरीराणि bodies विहाय casting off अन्यानि others नवानि new संयाति enters.

Even as man casts off worn-out clothes, and puts on others which are new, so the embodied casts off worn-out bodies, and enters into others which are new.

[As one only puts off the old, when one already possesses the new garment, so the embodied is already entering a new body in the act of leaving

this. The Upanishad compares this to the movement of a leech, which has already established a new foothold before leaving the old.]

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ॥
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

II. 23.

शस्त्राणि weapons एनं this (Self) न छिन्दन्ति cut not पावकः fire एनं this न दहति burns not आपः waters एनं this न क्लेदयन्ति wet not च and मारुतः wind न शोषयति dries not.

This (Self), weapons cut not; This, fire burns not; This, water wets not; and This, wind dries not.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ॥
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

II. 24.

अयं This (Self) अच्छेद्यः cannot be cut अयं this अदाह्यः cannot be burnt अक्लेद्यः cannot be wetted अशोष्यः च एव and cannot also be dried अयं this नित्यः changeless सर्वगतः all-pervading स्थाणुः unmoving अचलः immovable सनातनः eternal.

This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, the Self is Eternal.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ॥
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

II. 25.

अयं This (Self) अव्यक्तः unmanifested अयं this अचिन्त्यः unthinkable अयं this अविकार्यः unchangeable

उच्यते is said तस्मात् therefore एवं thus एनं this विदित्वा knowing अनुशोचितुं to mourn न अर्हसि oughtest not.

This (Self) is said to be unmanifested, unthinkable, and unchangeable. Therefore, knowing This to be such, thou oughtest not to mourn.

[The Self is infinite and partless, so can be neither subject nor object of any action.]

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ॥
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥२६॥

II. 26.

अथ च But if एनं this (Self) नित्यजातं constantly born नित्यं constantly वा or मृतं dead मन्यसे thinkest तथापि even then महाबाहो Mighty-armed, त्वं thou एनं this शोचितुं to mourn न अर्हसि oughtest not.

But if thou shouldst take This to have constant birth and death, even in that case, O mighty-armed, thou oughtest not to mourn for This.

[Krishna here, for the sake of argument, takes up the materialistic supposition, and shows, that even if the Self were impermanent, sorrow ought to be destroyed, since in that case there would be no hereafter, no sin, and no hell.]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ॥
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

II. 27.

हि For जातस्य of that which is born मृत्युः death ध्रुवः certain मृतस्य च and of that which is dead जन्म birth ध्रुवं certain तस्मात् therefore अपरिहार्ये अर्थे in

an unavoidable matter शोचितुं to grieve न अर्हसि oughtest not.

Of that which is born, death is certain, of that which is dead, birth is certain. Over the unavoidable, therefore, thou oughtest not to grieve.

[This sloka concerns only those who are not yet free. So long as there is desire, birth and death are inevitable.

Therefore thou oughtest not to grieve: Since you cannot control the inevitable and preserve the bodies of your relations, work out your own Karma and go beyond both birth and death.]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ॥
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

II. 28.

भारत Bhârata भूतानि beings अव्यक्तादीनि unmanifested in the beginning व्यक्तमध्यानि manifested in the middle-state अव्यक्तनिधनानि एव unmanifested again in the end तत्र there का what परिदेवना grief.

All beings are unmanifested in their beginning, O Bhârata, manifested in their middle-state and unmanifested again in their end. What is there then to grieve about?

[*Beings:* In their relationships as sons and friends, who are mere combinations of material elements, correlated as causes and effects.

The idea here is that that which has no existence in the beginning and the end, must be merely illusory in the interim, and should not therefore be allowed to have any influence upon the mind.]

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ॥

आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२६॥

II. 29.

कश्चित् Some one एनं this (Self) आश्चर्यवत् as a wonder पश्यति looks upon तथा एव च and so also अन्यः another आश्चर्यवत् as a wonder वदति speaks अन्यः च another again एनं this आश्चर्यवत् as a wonder शृणोति hears कश्चित् च and yet another श्रुत्वा अपि though hearing एनं this न एव वेद knows not at all.

Some look upon the Self as marvellous. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all.

[The sloka may also be interpreted in the sense that those who see, hear and speak of the Self are wonderful men, because their number is so few. It is not therefore remarkable that you should mourn, because the Atman is so difficult to comprehend.]

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ॥
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

II. 30.

भारत Bhârata अयं this देही Indweller सर्वस्य of all देहे in the body नित्यं ever अवध्यः indestructible तस्मात् therefore त्वं thou सर्वाणि all भूतानि beings शोचितुं to mourn न अर्हसि oughtest not.

This, the Indweller in the bodies of all, is ever indestructible, O descendant of Bharata. Wherefore thou oughtest not to mourn for any creature.

[Krishna here returns to His own point of view.]

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ॥
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

II. 31.

स्वधर्मं Own Dharma अपि च and also अवेक्ष्य looking at न not विकम्पितुं to waver अर्हसि oughtest हि for धर्म्यात् युद्धात् than a righteous war क्षत्रियस्य of a Kshatriya अन्यत् any other श्रेयः higher न विद्यते exists not.

Looking at thine own Dharma, also, thou oughtest not to waver, for there is nothing higher for a Kshatriya than a righteous war.

[That is to say, it is the duty of a Kshatriya to fight in the interest of his country, people and religion.]

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ॥
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

II. 32.

पार्थ Pârtha यदृच्छया of itself उपपन्नं come अपावृतं opened स्वर्गद्वारं the gate of heaven ईदृशं such युद्धं battle सुखिनः happy क्षत्रियाः Kshatriyas च verily लभन्ते gain.

Fortunate certainly are the Kshatriyas, O son of Prithâ, who are called to fight in such a battle, that comes unsought as an open gate to heaven.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ॥
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

II. 33.

अथ चेत् But if त्वं thou इमं this धर्म्यं righteous संग्रामं warfare न करिष्यसि wouldst not do ततः then

स्वधर्मं own Dharma कीर्तिं च and honour हित्वा forfeiting पापं sin अवाप्स्यसि shalt incur.

But if thou refusest to engage in this righteous warfare, then, forfeiting thine own Dharma and honour, thou shalt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ॥
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

II. 34.

अपि च And also भूतानि beings ते of thee अव्ययां everlasting अकीर्तिं dishonour कथयिस्यन्ति will tell संभावितस्य of the honoured अकीर्तिः dishonour मरणात् than death च surely अतिरिच्यते exceeds.

The world also will ever hold thee in reprobation. To the honoured, disrepute is surely worse than death.

[The present argument,—slokas 33-36,—assumes that the cause in hand is already proved to be the right. Hence it could only be from cowardice that Arjuna could abandon it. Even a hero may be weakened by the stirring of his deepest emotions.]

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ॥
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

II. 35.

महारथाः च And the great chariot-warriors त्वां thee भयात् from fear रणात् from battle उपरतं withdrawn मंस्यन्ते will regard येषां of those त्वं thou बहुमतः much-thought-of भूत्वा having been लाघवं lightness यास्यसि wilt receive.

The great chariot-warriors* will believe that

* Vide commentary I. 6.

thou hast withdrawn from the battle through fear. And thou wilt be lightly esteemed by them who have thought much of thee.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ॥
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

II. 36.

तव Thine अहिताः च enemies also तव thy सामर्थ्यं prowess निन्दन्तः cavilling बहून् many अवाच्यवादान् unutterable things वदिष्यन्ति will say ततः than this दुःखतरं more painful नु किं what (could be).

Thine enemies also, cavilling at thy great prowess, will say of thee things that are not to be uttered. What could be more intolerable than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

II. 37.

हतः Slain वा स्वर्गं heaven प्राप्स्यसि gainest जित्वा conquering वा महीं earth भोक्ष्यसे enjoyest तस्मात् therefore कौन्तेय son of Kunti युद्धाय for fight कृतनिश्चयः resolved उत्तिष्ठ arise.

Dying thou gainest heaven; conquering thou enjoyest the earth. Therefore, O son of Kunti, arise, resolved to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ॥
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

II. 38.

सुखदुःखे pain and pleasure समे the same कृत्वा having made लाभालाभौ gain and loss जयाजयौ

conquest and defeat ततः then युद्धाय for battle युज्यस्व be ready एवं thus पापं sin न not अवाप्स्यसि shalt incur.

Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin.

[It is always the desire for one of the pairs of the opposites that binds. When an act is done without attachment either for itself or its fruit, then Karma can be worked out without adding to its store, and this leads to Freedom.]

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

II. 39.

सांख्ये In regard to Self-realisation एषा this बुद्धिः wisdom ते to thee अभिहिता declared योगे तु but in regard to Yoga इमां it शृणु hear पार्थ Pârtha यया with which बुद्ध्या teaching युक्तः united कर्मबन्धं bondage of Karma प्रहास्यसि shalt break through.

The wisdom of Self-realisation has been declared unto thee. Hearken thou now to Yoga, following which, O son of Prithâ, thou shalt break through the bonds of Karma.

[*Yoga* :—Karma Yoga, or that plan of conduct which secures the working out of past Karma; non-accumulation of new; and the striving for Self-realisation with the whole of the will. In this discipline, one's sole object in life is Self-realisation; hence no importance is attached to anything else. Thus all actions are performed without attachment, or care for results. So no new Karma is made: only the already accumulated is exhausted. And

at the same time, the whole will is left free to devote itself to the achievement of Self-realisation alone.

In the preceding slokas, 11—25, Krishna had given the point of view of the highest knowledge, the ancient *Brahmajnana.* In the 26th and 27th we have a purely materialistic stand-point. Slokas, 28 to 37, give the attitude of a man of the world. In the 38th we have an anticipation of the Yoga. And in what is to follow, we have Sri Krishna's own contribution to the philosophy of life.]

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ॥
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

II. 40.

इह In this अभिक्रमनाशः waste of attempt न अस्ति is not प्रत्यवायः (च and) production of contrary results न विद्यते exists not अस्य धर्मस्य of this Dharma स्वल्पं very little अपि even महतः भयात् from great terror त्रायते protects.

In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects from the great terror.

[*Waste of the unfinished attempt* : A religious rite or ceremony, performed for a definite object, if left uncompleted, is wasted, like a house unroofed which is neither serviceable nor enduring. In Karma Yoga, however, that is, action and worship performed without desire, this law does not apply, for every effort results in immediate purification of the heart. *Production of contrary results* : In worship for an object, any imperfection in the process produces positive loss instead of gain. So in cases of sickness, the non-use of the right medicine results in death. *The great terror* : Being caught in the wheel of birth and death.]

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ॥
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

II. 41.

कुरुनन्दन Son of Kuru इह in this व्यवसायात्मिका set एका single (एव only) बुद्धिः determination अव्यवसायिनां of the undecided बुद्धयः purposes बहुशाखाः many-branching च and अनन्ताः innumerable.

In this, O son of Kuru, there is set determination towards one goal. The purposes of the undecided are innumerable and many-branching.

[In Karma Yoga, the one goal is Self-realisation. *The undecided* (that is, about the highest), naturally devote themselves to lower ideals, no one of which can satisfy. Thus they pass from plan to plan.]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ॥
वेदवादरताः पार्थ नान्यदस्तीतिवादिनः ॥४२॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ॥
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ॥
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

II. 42. 43. 44.

पार्थ O Pârtha अविपश्चितः the unwise वेदवादरताः satisfied with the panegyric statements of the Vedas अन्यत् anything else न अस्ति does not exist इति this वादिनः declaring कामात्मानः full of desires स्वर्गपराः with heaven as their highest goal याम् which इमां this (well-known) पुष्पितां flowery जन्मकर्मफल-

प्रदाम् leading to (new) births as the result of their works **भोगैश्वर्यगतिं प्रति** for the attainment of pleasure and power **क्रियाविशेषबहुलां** exuberant with various specific actions **वाचं** word **प्रवदन्ति** expatiate upon **भोगैश्वर्यप्रसक्तानां** of (people) deeply attached to pleasure and power **तया** by that **अपहृतचेतसां** with their discrimination stolen away **व्यवसायात्मिका** set **बुद्धि** determination **समाधौ** in the mind **न विधीयते** is not formed.

O Pârtha, no set determination is formed in the minds of those that are deeply attached to pleasure and power, and whose discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, being perfectly satisfied with the panegyric words of the Vedas, declare that there is nothing else. Their (flowery) words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new) births as the result of their works (performed with desire).

[*Samâdhi* has been rendered into mind in the above. The generally accepted significance of the term (absorption in God-consciousness produced by deep meditation) would give an equally consistent and happy meaning: Persons attached to pleasure and power cannot have perfect steadiness of mind in divine meditation.

Panegyric words of the Vedas: The *Karma Kânda* or the sacrificial portion of the Vedas which lays down specific rules for specific actions and their fruits. *Nothing else*: Beyond the heavenly enjoyments procurable by the sacrificial rites of the Vedas.]

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ॥
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

II. 45.

वेदाः The Vedas त्रैगुण्यविषयाः deal with the three Gunas अर्जुन Arjuna (त्वं thou) निस्त्रैगुण्यः free from the triad of Gunas भव be निर्द्वन्द्वः free from the pairs of opposites नित्यसत्त्वस्थः ever balanced निर्योगक्षेमः free from getting and keeping आत्मवान् established in the Self.

The Vedas deal with the three Gunas. Be thou free, O Arjuna, from the triad of the Gunas, free from the pairs of opposites, ever-balanced, free from (the thought of) getting and keeping, and established in the Self.

[*The Vedas deal with*: That is to say, the Vedas treat of relativity. *Pairs of opposites*: *Dvanda*, all correlated ideas and sensations, e. g., good and bad, pleasure and pain, heat and cold, light and darkness etc.

Guna is a technical term of the Sankhya philosophy: also used in the same sense by the Vedanta. Prakriti or Nature is constituted of three Gunas; Sattva (equilibrium), Rajas (attraction), Tamas (inertia). Prakriti *is* the three Gunas, *not* that she *has* them. Guna is wrongly translated as quality; it is substance as well as quality, matter *and* force. Wherever there is name and form, there is Guna. Guna also means a rope, that which binds.]

यावानर्थ उदपाने सर्वतः संप्लुतोदके ॥
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

II. 46.

सर्वतः everywhere संप्लुतोदके being flooded उदपाने

in a reservoir यावान् as much अर्थः use विजानतः of the knowing ब्राह्मणस्य Brâhmana सर्वेषु in all वेदेषु the Vedas तावान् so much (use).

To the Bràhmana who has known the Self, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere.

[A man possessed of Self-knowledge has no need whatever of the Vedas. This does not, however, mean that the Vedas are useless; only to the knower of Brahman they have no value, as the transient pleasures derivable from them are comprehended in the infinite bliss of Self-knowledge.]

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

II. 47.

कर्मणि In work एव only ते thy अधिकारः right कदाचन ever फलेषु in fruits मा not कर्मफलहेतुः the producer of the results of acts मा भूः shouldst not be अकर्मणि in inaction ते thy सङ्गः attachment मा not अस्तु let be.

Thy right is to work only; but never to the fruits thereof. Be thou not the producer of the fruits of (thy) actions; neither let thy attachment be towards inaction.

[*Be thou not the producer &c*. That is, do not work with any desire for results, for actions produce fruits or bondage only if they are performed with desire.

Karma primarily means action, but a much profounder meaning has come to be attached to this word. It means the destiny forged by one in one's past incarnation or present; the store of

tendencies, impulses, characteristics, and habits laid by, which determines the future embodiment, environment and the whole of one's organisation.

Another meaning of Karma often used in reference to one's caste or position in life, is duty, the course of conduct which one ought to follow in pursuance of the tendencies which one acquired in one's past, with a view to work them out and regain the pristine purity of the Self.]

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ॥
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

II. 48.

धनंजय Dhananjaya योगस्थः steadfast in Yoga सङ्गं attachment त्यक्त्वा abandoning सिद्ध्यसिद्ध्योः in regard to success and failure समः the same भूत्वा being कर्माणि actions कुरु perform समत्वं evenness of mind (in regard to success and failure) योगः Yoga उच्यते is called.

Being steadfast in Yoga, O Dhananjaya, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ॥
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

II. 49.

धनंजय Dhananjaya हि as बुद्धियोगात् than work performed with the mind undisturbed by thoughts of results दूरेण by far कर्म work अवरं inferior बुद्धौ in evenness of mind शरणं refuge अन्विच्छ seek फलहेतवः seekers after results कृपणाः wretched.

Work (with desire) is verily far inferior to that performed with the mind undisturbed by thoughts of results. O Dhananjaya, seek refuge in this evenness of mind. Wretched are they who act for results.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ॥
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

II. 50.

बुद्धियुक्तः Endued with evenness of mind इह in this (life) उभे both सुकृतदुष्कृते virtue and vice जहाति casts off तस्मात् therefore योगाय to Yoga युज्यस्व devote thyself योगः Yoga कर्मसु in work कौशलं dexterity.

Endued with this evenness of mind, one frees oneself in this life, alike from vice and virtue. Devote thyself, therefore, to this Yoga. It is the very dexterity of work.

[*Alike from vice and virtue*: A follower of Karma Yoga can have no personal motive for any action. Our action without motive becomes colourless, loses its character of vice or virtue.

Dexterity of work: It is the nature of work to produce bondage. Karma Yoga is the dexterity of work because it not only robs work of its power to bind, but also transforms it into an efficient means of freedom.]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ॥
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

II. 51.

बुद्धियुक्ताः Possessed of evenness of mind मनीषिणः the wise कर्मजं फलं fruit of action त्यक्त्वा abandoning जन्मबन्धविनिर्मुक्ताः freed from the fetters of birth

अनामयं beyond evil पदं state हि verily गच्छन्ति go.

The wise, possessed of this evenness of mind, abandoning the fruits of their actions, freed forever from the fetters of birth, go to that state which is beyond all evil.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ॥
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

II. 52.

यदा When ते thy बुद्धिः intellect मोहकलिलं taint of illusion व्यतितरिष्यति crosses beyond तदा then श्रोतव्यस्य of what is to be heard श्रुतस्य च and of what is heard निर्वेदं indifference गन्ता असि thou shalt attain.

When thy intellect crosses beyond the taint of illusion, then shalt thou attain to indifference, regarding things heard and yet to be heard.

[*The taint of illusion*: the identifying of the Self with the non-Self, the ego.]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ॥
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

II. 53.

यदा When ते thy श्रुतिविप्रतिपन्ना tossed about by the conflict of opinions बुद्धिः intellect अचला firmly established समाधौ in the Self स्थास्यति will be तदा then योगं Self-realisation अवाप्स्यसि shalt attain.

When thy intellect,—tossed about by the conflict of opinions—has become firmly established in the Self, then thou shalt attain Self-realisation.

अर्जुन उवाच ॥
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ॥
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥५४॥
II. 54.

अर्जुन उवाच Arjuna said:

केशव Keshava स्थितप्रज्ञस्य of the (man of) steady wisdom समाधिस्थस्य of the (man) merged in Samâdhi का what भाषा description स्थितधीः (the man of) steady wisdom किं what प्रभाषेत speaks किं what (how) आसीत sits किं what (how) व्रजेत walks.

Arjuna said:

What, O Keshava, is the description of the man of steady wisdom, merged in Samadhi? How (on the other hand) does the man of steady wisdom speak, how sit, how walk?

[Arjuna is asking (1) what is the state of the mind of the man of realisation when in Samâdhi, and (2) how is its influence shown in his conduct when out of it?

Steady wisdom: Settled conviction of one's identity with Brahman gained by direct realisation].

श्रीभगवानुवाच ॥
प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ॥
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥
II. 55.

श्रीभगवान् उवाच The Blessed Lord said:

पार्थ Pârtha यदा when सर्वान् all मनोगतान् of the mind कामान् desires प्रजहाति casts off आत्मनि एव in the Self alone आत्मना by the Self तुष्टः satisfied

तदा then स्थितप्रज्ञः of steady wisdom उच्यते is said.

The Blessed Lord said:

When a man, completely casts away, O Partha! all the desires of the mind, satisfied in the Self alone by the Self, then, is he said to be one of steady wisdom.

[This answers the first part of Arjuna's question].

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ॥
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

II. 56.

दुःखेषु In adversity अनुद्विग्नमनाः of unshaken mind सुखेषु in happiness विगतस्पृहः without longing वीतरागभयक्रोधः free from affection, fear and wrath मुनिः Muni स्थितधीः of steady wisdom उच्यते is said.

He whose mind is not shaken by adversity, nor made thirsty by happiness, who has become free from affection, fear, and wrath, he is indeed the *muni* of steady wisdom.

[This and the following two slokas answer the second part of Arjuna's question, as to the conduct of one of perfect realisation.

Muni: Man of meditation].

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ॥
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

II. 57.

यः Who सर्वत्र everywhere अनभिस्नेहः without attachment तत् तत् whatever शुभाशुभं good and evil प्राप्य receiving न अभिनन्दति does not rejoice न द्वेष्टि is not vexed तस्य his प्रज्ञा wisdom प्रतिष्ठिता is fixed.

He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed.

[*Not pleased &c.:* consequently he does not praise or blame. This is in answer to the query: "How does he speak?"]

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ॥
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

II. 58.

यदा When च also अयं this (Yogi) कूर्मः tortoise अङ्गानि limbs इव like इन्द्रियार्थेभ्यः from sense-objects इन्द्रियाणि senses सर्वशः completely संहरते withdraws तस्य his प्रज्ञा wisdom प्रतिष्ठिता is steadied.

When also, like the tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

[*Withdraw the senses:* bring the mind back upon the Self from all sense-objects. This is known as *pratyâhâra* in Yoga.

To explain the sloka more fully: a man of the highest realisation can, at any moment, shake himself clear of all impressions of the sense-world and go into *Samâdhi*, with the ease and naturalness of a tortoise drawing its limbs within itself.]

विषया विनिवर्तन्ते निराहारस्य देहिनः ॥
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

II. 59.

निराहारस्य Of the abstinent देहिनः of the man विषयाः objects विनिवर्त्तन्ते fall away रसवर्जं leaving the longing (तु but) परं the Supreme दृष्ट्वा having seen अस्य of this (man of settled wisdom) रसः longing अपि even निवर्त्तते falls away.

Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme.

[*Abstinent man*: An unillumined person abstaining from sense-pleasure for penance, or because of physical incapacity.]

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ॥
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

II. 60.

कौन्तेय Kounteya यततः striving विपश्चितः पुरुषस्य of a wise man अपि even हि indeed प्रमाथीनि turbulent इन्द्रियाणि senses प्रसभं violently मनः mind हरन्ति snatch away.

The turbulent senses, O son of Kunti, do violently snatch away the mind of even a wise man, striving after perfection.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ॥
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

II. 61.

युक्तः The steadfast तानि them सर्वाणि all संयम्य having controlled मत्परः focussed on Me as the Supreme आसीत sits हि verily यस्य whose इन्द्रियाणि senses वशे under control तस्य his प्रज्ञा wisdom प्रतिष्ठिता settled.

The steadfast, having controlled them all, sits focussed on Me as the Supreme. His wisdom is steady, whose senses are under control.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ॥
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

II. 62.

विषयान् Objects ध्यायतः thinking पुंसः of a man तेषु in them सङ्गः attachment उपजायते is produced सङ्गात् from attachment कामः longing संजायते is born कामात् from longing क्रोधः anger अभिजायते grows.

Thinking of objects, attachment to them is formed in a man. From attachment longing, and from longing anger grows.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ॥
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

II. 63.

क्रोधात् From anger संमोहः delusion भवति comes संमोहात् from delusion स्मृतिविभ्रमः loss of memory स्मृतिभ्रंशात् from loss of memory बुद्धिनाशः the ruin of discrimination बुद्धिनाशात् from the ruin of discrimination प्रणश्यति (he) perishes.

From anger comes delusion, and from delusion loss of memory. From loss of memory, the ruin of discrimination, and from the ruin of discrimination he perishes.

A beautiful image appears. The tendency of the mind is to repeat it. Then, if the image is allowed to recur, a liking grows. With the growth of liking the wish to come close, to possess, appears. Any obstacle to this produces wrath. The impulse of anger, throws the mind into confusion, which casts a veil over the lessons of wisdom learnt by past experience. Thus deprived of his moral standard, he is prevented from using his discrimination. Failing in discrimination, he acts irrationally, on the impulse of passion, and paves the way to moral death.

Thus Krishna traces moral degradation to those

first breaths of thought, that come softly and almost unconsciously to the mind.]

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ॥
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

II. 64.

तु But रागद्वेषवियुक्तैः free from attraction and aversion आत्मवश्यैः self-restrained इन्द्रियैः with senses विषयान् objects चरन् moving (amongst) विधेयात्मा the self-controlled प्रसादम् tranquility अधिगच्छति attains.

But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion attains to tranquility.

[The above is in answer to Arjuna's fourth question, "How does he move?"]

प्रसादे सर्वदुःखानां हानिरस्योपजायते ॥
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

II. 65.

प्रसादे In tranquility अस्य of him सर्वदुःखानां of all sorrows हानिः destruction उपजायते happens प्रसन्नचेतसः of the tranquil-minded हि because आशु soon बुद्धिः intellect पर्यवतिष्ठते is established in firmness.

In tranquility, all sorrow is destroyed. For the intellect, of him who is tranquil-minded, is soon established in firmness.

[That is, firmly concentrates itself on the Self.]

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ॥
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

II. 66.

अयुक्तस्य Of the unsteady बुद्धिः knowledge (of the Self) नास्ति has not अयुक्तस्य of the unsteady भावना meditation च also न not अभावयतः च and of the unmeditative शान्तिः peace न not अशान्तस्य of the peaceless सुखं happiness कुतः whence.

No knowledge (of the Self) has the unsteady. Nor has he meditation. To the unmeditative there is no peace. And how can one without peace have happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ॥
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७॥

II. 67.

हि For चरतां wandering इन्द्रियाणां senses यत् which मनः mind अनुविधीयते follows तत् that अस्य his वायुः wind अम्भसि in water नावं boat इव like प्रज्ञां discrimination हरति scatters.

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as a wind (carries away from its course) a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ॥
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

II. 68.

महाबाहो Mighty-armed तस्मात् therefore यस्य whose इन्द्रियाणि senses इन्द्रियार्थेभ्यः from sense-objects सर्वशः completely निगृहीतानि restrained तस्य his प्रज्ञा knowledge प्रतिष्ठिता is assimilated.

Therefore, O mighty-armed, he whose senses

are completely restrained from their objects, his knowledge is steady.

[This does not mean that the senses remain completely estranged, but that they are all estrangeable at will.]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ॥
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

II. 69.

सर्वभूतानां Of all beings या what निशा night संयमी the self-controlled तस्यां in that जागर्ति keeps awake यस्यां in what भूतानि all beings जाग्रति are awake पश्यतः (the Self-) seeing मुनेः of the Muni सा that निशा night.

That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the self-seeing Muni.

[Where all beings are in darkness, there the Muni sees, and *vice versa*. The consciousness of the man of realisation is so full of God that he cannot see anything apart from Him. The ignorant man, on the other hand, lives in the world of plurality alone and God is a non-entity to him.

It follows, that non-susceptibility to the influences of Nature, that is, perfect self-control (spoken of in the preceding sloka) is quite as natural a trait of the illumined soul as its opposite is of the ignorant.]

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ॥
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥७०॥

II. 70.

यद्वत् As आपूर्यमाणं filled from all sides अचलप्रतिष्ठं based in stillness समुद्रं ocean आपः waters प्रविशन्ति enter तद्वत् so सर्वे all कामाः desires यं to which (मुनिं Muni) प्रविशन्ति enter स he शान्तिं peace आप्नोति attains कामकामी desirer of desires न not.

As into the ocean,—brimful, and still,—flow the waters, even so the Muni into whom enter all desires, he, and not the desirer of desires, attains to peace.

[The ocean is not at all affected by the waters flowing into it from all sides. Similarly, that man alone finds true peace in whom no reaction of desire is produced by the objects of enjoyment, which he happens to come across during his sojourn on earth.]

विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः ॥
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

II. 71.

यः That पुमान् man सर्वान् all कामान् desires विहाय abandoning निस्पृहः devoid of longing निरहंकारः without the sense of 'I' निर्ममः without the sense of 'mine' चरति moves (lives) स he शान्तिं peace अधिगच्छति attains.

That man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'mine,' he attains to peace.

[*The man who lives*,—merely to work out his past Karma.]

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ॥
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

II. 72.

पार्थ Pârtha एषा this ब्राह्मी स्थितिः (having one's) being in Brahman एनां this प्राप्य attaining न not विमुह्यति is deluded अन्तकाले at the end of life अपि even अस्यां therein स्थित्वा having stayed ब्रह्मनिर्वाणं oneness with Brahman ऋच्छति attains.

This is to have one's being in Brahman, O son of Pritha. None, attaining to this, becomes deluded. Being established therein, even at the end of life, a man attains to oneness with Brahman.

इति सांख्ययोगो नाम द्वितीयोऽध्यायः ॥२॥

The end of second chapter, designated THE WAY OF KNOWLEDGE.

——:o:——

Srimad-Bhagavad-Gita.

॥ तृतीयोऽध्यायः ॥

THIRD CHAPTER

अर्जुन उवाच ॥

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ॥
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

III. 1.

अर्जुन उवाच Arjuna said:

जनार्दन Janârdana केशव Keshava चेत् if कर्मणः to action बुद्धिः knowledge ज्यायसी superior ते by thee मता considered तत् then किं why घोरे terrible कर्मणि in action मां me नियोजयसि engagest.

Arjuna said:

If, O Janardana, according to Thee, knowledge is superior to action, why then, O Keshava, dost Thou engage me in this terrible action?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ॥
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

III. 2.

व्यामिश्रेण Conflicting वाक्येन with words इव seemingly मे my बुद्धिं understanding मोहयसि art·

bewildering इव as it were तत् that एकं one निश्चित्य for certain वद tell येन by which अहं I श्रेयः highest आप्नुयाम् shall attain.

With these seemingly complicating words, Thou art, as it were, bewildering my understanding :—tell me that one thing for certain, by which I can attain to the highest.

श्रीभगवानुवाच ॥

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ॥
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥३॥

III. 3.

श्रीभगवान् उवाच The Blessed Lord said :

अनघ Sinless अस्मिन् in this लोके world द्विविधा two-fold निष्ठा (path of) devotion मया by me पुरा in the beginning प्रोक्ता said ज्ञानयोगेन by the path of knowledge सांख्यानां of the meditative कर्मयोगेन by the path of action योगिनाम् of the active.

The Blessed Lord said :

In the beginning (of creation), O sinless one, the twofold path of devotion was given by me to this world ;—the path of knowledge for the meditative, the path of work for the active.

[*Meditative*—those who prefer meditation to external action.

Active—those who believe in external work with or without meditation.]

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ॥
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

III. 4.

पुरुषः A person कर्मणां of works अनारम्भात् from non-performance नैष्कर्म्यं worklessness न not अश्नुते reaches च and संन्यसनात् from giving up एव merely सिद्धिं perfection न not समधिगच्छति attains.

Without performing work none reaches worklessness; by merely giving up action no one attains to perfection.

[*Worklessness* and *perfection* : These are synonymous terms meaning, becoming one with the Infinite and free all ideas of want. A man who has reached this state can have no necessity or desire for work as a means to an end. Perfect satisfaction in the Self is his natural condition. (Vide III. 17)].

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

III. 5.

जातु Ever क्षणं for an instant अपि even कश्चित् any one अकर्मकृत् without performing action न not हि verily तिष्ठति rests हि for प्रकृतिजैः born of Prakriti गुणैः by the Gunas सर्वः all अवशः helpless कर्म action कार्यते is made to do.

Verily none can ever rest for even an instant, without performing action; for all are made to act, helplessly indeed, by the Gunas, born of Prakriti.

[*All are made to act* : All men living under bondage.]

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ॥
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

III. 6.

यः Who कर्मेन्द्रियाणि organs of action संयम्य restraining मनसा by the mind इन्द्रियार्थान् sense-objects स्मरन् remembering आस्ते sits सः he विमूढात्मा of deluded understanding मिथ्याचारः hypocrite उच्यते is called.

He, who restraining the organs of action, sits revolving in the mind, thoughts regarding objects of senses, he of deluded understanding, is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ॥
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

III. 7.

अर्जुन Arjuna यः who तु but इन्द्रियाणि senses मनसा by the mind नियम्य controlling असक्तः unattached कर्मेन्द्रियैः by the organs of action कर्मयोगं path of work आरभते follows स he विशिष्यते excels.

But, who controlling the senses by the mind, unattached, directs his organs of action to the path of work, he, O Arjuna, excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ॥
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥८॥

III. 8.

त्वं Thou नियतं obligatory कर्म action कुरु perform हि for अकर्मणः to inaction कर्म action ज्यायः superior अकर्मणः (of the) inactive ते thy शरीरयात्रा maintenance of the body अपि even च and न not प्रसिध्येत् would be possible.

Do thou perform obligatory* action; for

* See comment on V. 13.

action is superior to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ॥
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥६॥

III. 9.

यज्ञार्थात् For the sake of Yajna कर्मणः of action अन्यत्र otherwise अयं this लोकः world कर्मबन्धनः bound by action कौन्तेय Kounteya (अतः therefore) तदर्थं for that मुक्तसङ्गः devoid of attachment कर्म action समाचर perform.

The world is bound by actions other than those performed for the sake of Yajna; do thou therefore, O son of Kunti, perform action for Yajna alone, devoid of attachment.

[*Yajna*: means a religious rite, sacrifice, worship: Or an action done with a good or spiritual motive. It also means the Deity. The Taittiriya-Samhitâ (I. 7, 4.) says, "Yajna is Vishnu Himself."]

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ॥
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

III. 10.

पुरा In the beginning प्रजापतिः the Prajâpati सहयज्ञाः together with Yajna प्रजाः mankind सृष्ट्वा having created उवाच said अनेन by this प्रसविष्यध्वम् shall (ye) multiply एषः this वः your इष्टकामधुक् milch cow of desires अस्तु let be.

The Prajapati having in the beginning, created mankind together with Yajna, said,

—" By this shall ye multiply : this shall be the milch cow of your desires.

[*Prajâpati*—the creator or Brahmâ.]

देवान्भावयतानेन ते देवा भावयन्तु वः ॥
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

III. 11.

अनेन With this देवान् the Devas भावयत cherish ते those देवाः Devas वः you भावयन्तु may cherish परस्परं one another भावयन्तः cherishing परं highest श्रेयः good अवाप्स्यथ (ye) shall gain.

"Cherish the Devas with this, and may those Devas cherish you : thus cherishing one another, ye shall gain the highest good.

[*Devas* : (lit. the shining ones) beings much higher than man in the scale of evolution, who are in charge of cosmic functions.]

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ॥
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

III. 12.

देवाः The Devas यज्ञभाविताः cherished by Yajna इष्टान् desired-for भोगान् objects वः to you दास्यन्ते will give हि so तैः by them दत्तान् given एभ्यः to them अप्रदाय without offering यः who भुङ्क्ते enjoys सः he स्तेन thief एव verily.

"The Devas cherished by Yajna, will give you desired-for objects." So, he who enjoys objects given by the Devas without offering (in return) to them, is verily a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ॥
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

III. 13.

यज्ञशिष्टाशिनः Eating the remnants of Yajna सन्तः the good सर्वकिल्बिषैः from all sins मुच्यन्ते are freed ये who तु but आत्मकारणात् for themselves पचन्ति cook ते they पापाः sinful ones अघं sin भुञ्जते eat.

The good, eating the remnants of Yajna, are freed from all sins: but who cook food (only) for themselves, those sinful ones, eat sin.

[*Deva-Yajna*: offering sacrifices to the gods, *Brahma-Yajna*: teaching and reciting the Scriptures, *Pitri-Yajna*: offering libations of water to one's ancestors, *Nri-Yajna*, the feeding of the hungry, and *Bhuta-Yajna*, the feeding of the lower animals; —are the five daily duties enjoined on householders. The performance of these duties, frees them from the five-fold sin, inevitable to a householder's life, due to the killing of life, from the use of, (1) the pestle and mortar, (2) the grinding-stone, (3) the oven, (4) the water-jar, and (5) the broom.]

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ॥
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

III. 14.

भूतानि Beings अन्नात् from food भवन्ति come forth पर्जन्यात् from rain अन्नसम्भवः production of food पर्जन्यः rain यज्ञात् from Yajna भवति arises यज्ञः Yajna कर्मसमुद्भवः born of Karma.

From food come forth beings: from rain food is produced: from Yajna arises rain and Yajna is born of Karma,

[*Yajna*: Here it denotes not the sacrificial deeds themselves but the subtle principle, into which they are converted, after they have been performed, to

appear, later on, as their fruits. This is technically known as *apurva*.

Karma or sacrificial deeds prescribed in the Vedas.]

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

III. 15.

कर्म Karma ब्रह्मोद्भवं risen from the Veda ब्रह्म Veda अक्षरसमुद्भवं risen from the Imperishable विद्धि know तस्मात् therefore सर्वगतं all-pervading ब्रह्म Veda नित्यं ever यज्ञे in Yajna प्रतिष्ठितं centred.

Know Karma to have risen from the Veda, and the Veda from the Imperishable. Therefore the all-pervading Veda, is ever centred in Yajna.

[*All-pervading Veda* : because it illumines all subjects and is the store of all knowledge, being the out-breathing of the Omniscient. It is said to be ever centred in Yajna because it deals chiefly with Yajna, as the means of achieving the end, either of prosperity or final liberation, according as it is performed with or without desire.]

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ॥
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

III. 16.

यः Who इह here एवं thus प्रवर्तितं set revolving चक्रं wheel न not अनुवर्तयति follows पार्थ Pârtha अघायुः living in sin इन्द्रियारामः satisfied in the senses सः he मोघं in vain जीवति lives.

He, who here follows not the wheel thus set revolving, living in sin, and satisfied in the senses, O son of Prithâ,—he, lives in vain.

[The *wheel* of action started by Prajâpati on the basis of Veda and sacrifice.]

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ॥
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥१७॥

III. 17.

तु But यः मानवः that man आत्मरतिः devoted to the Self एव alone च and आत्मतृप्तः satisfied with the Self च and आत्मनि in the Self एव alone सन्तुष्टः content स्यात् may be तस्य his कार्यं work to be done (i. e. duty) न not विद्यते exists.

But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, he has no obligatory duty.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ॥
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

III. 18.

तस्य Of that man इह in this world कृतेन by action done अर्थः object न not एव surely (अस्ति, is) अकृतेन by action not done कश्चन any (loss) न not (अस्ति, is) च and अस्य of this man सर्वभूतेषु among all beings कश्चित् any अर्थव्यपाश्रयः depending for any object न not.

He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action,—nor has he (need of) depending on any being for any object.

तस्मादसक्तः सततं कार्यं कर्म समाचर ॥
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

III. 19.

तस्मात् Therefore असक्तः without attachment सततं always कार्यं which should be done, i. e., obligatory कर्म action समाचर perform हि because असक्तः without attachment कर्म action आचरन् performing पूरुषः man परम् the highest आप्नोति attains.

Therefore, do thou always perform actions which are obligatory, without attachment;—by performing action without attachment, one attains to the highest.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥

III. 20.

हि Verily जनकादयः Janaka and others कर्मणा by action एव alone संसिद्धिं perfection आस्थिताः attained अपि also लोकसंग्रहं guidance of men एव only संपश्यन् having in view कर्तुम् to perform (action) अर्हसि thou shouldst.

Verily by action alone, Janaka and others attained perfection;—also, simply with the view for the guidance of men, thou shouldst perform action.

[*Guidance of men*; the Sanskrit word means, gathering of men,—that is, into the right path.]

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

III. 21.

श्रेष्ठः The superior यत् यत् whatsoever आचरति does इतरः inferior जनः man तत् तत् that एव only (does) सः that (superior) man यत् what

प्रमाणं demonstration कुरुते does तत् that लोकः the world (people) अनुवर्तते follows.

Whatsoever the superior person does, that is followed by others. What he demonstrates by action, that, people follow.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ॥
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

III. 22.

पार्थ O Pârtha! मे my कर्तव्यं duty न no अस्ति is त्रिषु in the three लोकेषु worlds अनवाप्तं unattained अवाप्तव्यं to be gained किंचन anything न not च yet कर्मणि in action एव verily वर्ते am.

I have, O son of Prithâ, no duty, nothing that I have not gained, and nothing that I have to gain, in the three worlds; yet, I continue in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ॥
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

III. 23.

पार्थ O Pârtha! यदि if अहं I जातु ever अतन्द्रितः without relaxation कर्मणि in action न not वर्तेयं should be (तदा then) हि surely मनुष्याः men मम my वर्त्म path सर्वशः in every way अनुवर्तन्ते (would) follow.

If ever, I did not continue in work, without relaxation, men, O son of Prithâ, would in every way, follow in my wake.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ॥
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

III. 24.

चेत् If अहं I कर्म action न not कुर्यां would do इमे these लोका: worlds उत्सीदेयुः would perish च and संकरस्य of the admixture (of races) कर्ता author स्याम् would be इमाः these प्रजाः beings उपहन्याम् would ruin.

If I did not do work, these worlds would perish. I should be the cause of the admixture of races, and I should ruin these beings.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ॥
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥२५॥

III. 25.

भारत O Bhârata! कर्मणि to action सक्ताः attached अविद्वांसः the unwise यथा as कुर्वन्ति act असक्तः unattached लोकसंग्रहं guidance of the world चिकीर्षुः desirous for विद्वान् the wise तथा so कुर्य्यात् should act.

As do the unwise attached to work, act, so should the wise act, O descendant of Bharata, (though) without attachment, desirous for the guidance of the world.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥
योजयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥

III. 26.

कर्मसङ्गिनां Of the persons attached to actions अज्ञानां the ignorant बुद्धिभेदं unsettlement of the understanding न not जनयेत् should create विद्वान् the wise युक्तः steady सर्व्वकर्माणि all actions समाचरन् acting योजयेत् should engage.

One should not unsettle the understanding of the ignorant, attached to action; the wise, (himself) steadily acting, should engage (the ignorant) in all work.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ॥
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

III. 27.

प्रकृतेः Of the Prakriti गुणैः by the Gunas सर्वशः everywhere कर्माणि works क्रियमाणानि are performed अहंकारविमूढात्मा one whose understanding is deluded by egoism अहं I कर्ता doer इति this मन्यते thinks.

The Gunas of Prakriti, perform all action. With the understanding deluded by egoism, one regards oneself, as "I am the doer."

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ॥
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

III. 28.

तु But महाबाहो mighty-armed! गुणकर्मविभागयोः of the divisions of Guna and Karma तत्त्ववित् knower of truth गुणाः Gunas (in the shape of the senses) गुणेषु amidst the Gunas (in the shape of the objects) वर्तन्ते remain इति this मत्वा knowing न not सज्जते becomes attached.

But, one, with true insight into the domains of Guna and Karma, knowing that it is the senses which run after the objects, does not become attached.

[*With true insight etc.*, : Knowing the truth that the Self is distinct from all Gunas, and actions.]

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ॥
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥२९॥

III. 29.

प्रकृतेः Of the Prakriti गुणसंमूढाः persons deluded by Gunas गुणकर्मसु in the functions of the Gunas सज्जन्ते become attached तान् these अकृत्स्नविदः of imperfect knowledge मन्दान् the dull-witted कृत्स्नवित् man of perfect knowledge न not विचालयेत् should unsettle (the understanding).

Men of perfect knowledge should not unsettle (the understanding of) people of dull wit and imperfect knowledge, who deluded by the Gunas of Prakriti attach (themselves) to the functions of the Gunas.

[*Those of imperfect knowledge* : those who can only see as far as the immediate effect of actions.]

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ॥
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

III. 30.

सर्वाणि All कर्माणि actions मयि to me संन्यस्य renouncing अध्यात्मचेतसा with mind centred on the Self निराशीः devoid of hope निर्ममः devoid of egoism भूत्वा being विगतज्वरः free from (mental) fever युध्यस्व fight.

Renouncing all actions to Me, with mind centred on the Self, getting rid of hope and selfishness, fight,—free from (mental) fever.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ॥
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

III. 31.

श्रद्धावन्तः Full of Shraddhâ अनसूयन्तः not cavilling ये those who मानवाः men मे my इदं this मतं teaching नित्यं constantly अनुतिष्ठन्ति practise ते they अपि even कर्मभिः from action मुच्यन्ते are freed.

Those men who constantly practise this teaching of mine, full of Shraddhâ and without cavilling, they too, are freed from work.

[*Shraddhâ* : is a mental attitude constituted primarily of sincerity of purpose, humility, reverence and faith. You have Shraddhâ for your Guru—it is sincere reverence. You have Shraddhâ for the Gita—it is admiration for those of its teachings you understand and faith in those that you do not. You give alms to a beggar with Shraddhâ—it is a sense of humility combined with the hope that what you give will be acceptable and serviceable.]

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ॥
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥३२॥

III. 32.

तु But ये those who एतत् this मे my मतं teaching अभ्यसूयन्तः decrying न not अनुतिष्ठन्ति practise सर्वज्ञान-विमूढान् deluded in all knowledge अचेतसः devoid of discrimination तान् them नष्टान् ruined विद्धि know.

But those who decrying this teaching of mine do not practise (it), deluded in all knowledge, and devoid of discrimination, know them to be ruined.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ॥
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

III. 33.

ज्ञानवान् A wise man अपि even स्वस्याः of his own

प्रकृतेः nature सदृशं in accordance with चेष्टते acts भूतानि beings प्रकृतिं nature यान्ति follow निग्रहः restraint किं what करिष्यति will do.

Even a wise man acts in accordance with his own nature: beings follow nature: what can restraint do?

[The reason why some people do not follow the teaching of the Lord is explained here: Their (lower) nature proves too strong for them.]

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

III. 34.

इन्द्रियस्य Of the senses इन्द्रियस्य अर्थे in the objects of the senses रागद्वेषौ attachment and aversion व्यवस्थितौ ordained by nature तयोः of those two वशं sway न not आगच्छेत् should come under तौ those two हि verily अस्य his परिपन्थिनौ foes.

Attachment and aversion of the senses for their respective objects are natural: let none come under their sway: they are his foes.

[*His*: of the seeker after truth.

Though, as has been said in the foregoing sloka, some are so completely under the sway of their natural propensities, that restraint is of no avail to them, yet the seeker after truth should never think of following their example, but should always exert himself to overrule all attachment and aversion of the senses for their objects.]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

III. 35.

स्वनुष्ठितात् From the well-performed परधर्मात् Dharma of another विगुणः imperfect स्वधर्मः one's own Dharma श्रेयान् better स्वधर्मे in one's own Dharma निधनं death श्रेयः better परधर्मः Dharma of another भयावहः fraught with fear.

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear.

[The implication is that Arjuna's thought of desisting from fight and going in for the calm and peaceful life of the Brâhmana is prompted by man's natural desire to shun what is disagreeable and embrace what is agreeable to the senses. He should on no account yield to this weakness.]

अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ॥
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

III. 36.

अर्जुन उवाच Arjuna said:

वार्ष्णेय Vârshneya! अथ now अनिच्छन् not wishing अपि even अयं this पुरुषः Purusha केन by what प्रयुक्तः impelled बलात् by force इव as it were नियोजितः constrained पापं sin चरति commits.

Arjuna said:

But by what impelled does man commit sin, though against his wishes, O Vârshneya, constrained as it were, by force?

[*Vârshneya*: a descendant of the race of Vrishni.]

श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ॥
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

III. 37.

श्रीभगवान् उवाच The Blessed Lord said:

रजोगुणसमुद्भवः Born of the Raja-Guna महाशनः of great craving महापाप्मा of great sin एषः this कामः desire एषः this क्रोधः anger इह in this world एनं this वैरिणं foe विद्धि know.

The Blessed Lord said:

It is desire—it is anger, born of the Raja-guna: of great craving, and of great sin; know this as the foe here (in this world).

[*It is desire etc.*,: anger is only another form of desire,—desire obstructed. (See Note, II. 62-63).]

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ॥
यथोल्वेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

III. 38.

यथा As वह्नि fire धूमेन by smoke आव्रियते is enveloped (यथा as) आदर्शः mirror मलेन by dust च and यथा as गर्भः embryo उल्वेन by womb आवृतः covered तथा so तेन by that इदं this आवृतं covered.

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is it covered by that.

["*It*" is knowledge, and "*that*" is desire, as explained in the following Sloka.

Three stages of the overclouding of knowledge or Self by desire are described by the three illustrations here given. The first stage is Sâtvic,—

fire enveloped by smoke :—the rise of a slight wind of discrimination dispels the smoke of desire in a Sâtvic heart. The second, the Râjasic,—the dust on a mirror, requires some time and preparation. While the third,—the Tâmasic, takes a much longer time, like the release of the embryo from the womb.]

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ॥
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

III. 39.

कौन्तेय O Kounteya! ज्ञानिनः of the wise नित्यवैरिणा by the constant foe कामरूपेण whose form is desire च and दुष्पूरेण unappeasable एतेन अनलेन by this fire ज्ञानं knowledge आवृतं covered.

Knowledge is covered by this, the constant foe of the wise, O son of Kunti, the unappeasable fire of desire.

[Desire is undoubtedly the foe of all mankind. Why it is said to be the constant foe of the wise, is that they *feel* it to be so even when under its sway. Fools are awakened for a moment only, when they suffer from its painful reactions.]

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ॥
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

III. 40.

इन्द्रियाणि Senses मनः mind बुद्धिः intellect अस्य its अधिष्ठानं abode उच्यते are said एषः this एतैः by these ज्ञानं knowledge आवृत्य covering देहिनं the embodied विमोहयति deludes.

The senses, the mind and the intellect are said to be its abode : through these, it deludes the embodied by veiling his wisdom.

[Like a wise general, Krishna points out the fortress of the enemy, by conquering which the enemy is easily defeated.

Through these : by vitiating the senses, mind and the intellect.]

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ॥
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

III. 41.

भरतर्षभ O Bull of the Bharata race! तस्मात् therefore त्वं you आदौ at the outset इन्द्रियाणि senses नियम्य controlling ज्ञानविज्ञाननाशनं the destroyer of knowledge and realisation पाप्मानं the sinful हि surely एनं this प्रजहि kill.

Therefore, O Bull of the Bharata race, controlling the senses at the outset, kill it,—the sinful, the destroyer of knowledge and realisation.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

III. 42.

इन्द्रियाणि Senses पराणि superior आहुः (they) say इन्द्रियेभ्यः to the senses मनः mind परं superior मनसः to mind तु but बुद्धिः intellect परा superior यः who तु but बुद्धेः to the intellect परतः superior सः He (is the Atman).

The senses are said to be superior (to the body); the mind is superior to the senses; the intellect is superior to the mind; and that is He (the Atman) who is superior to the intellect.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ॥
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

III. 43.

महाबाहो O mighty-armed! एवं thus बुद्धेः of the intellect परं superior बुद्ध्वाः knowing आत्मना by the Self आत्मानं self संस्तभ्य restraining कामरूपं whose form is desire दुरासदं unseizable शत्रुं enemy जहि destroy.

Thus, knowing Him who is the superior of the intellect, and restraining the self by the Self destroy, O mighty-armed, that enemy, the unseizable foe, of desire.

इति कर्मयोगो नाम तृतीयोऽध्यायः ॥

The end of the third chapter, designated THE WAY OF ACTION.

——:o:——

Srimad-Bhagavad-Gita.

॥ चतुर्थोऽध्यायः ॥

FOURTH CHAPTER

श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ॥
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥

IV. I.

श्रीभगवान् उवाच The Blessed Lord said:

अहं I विवस्वते to Vivasvân इमं this अव्ययं imperishable योगं Yoga प्रोक्तवान् told विवस्वान् Vivasvân मनवे to Manu प्राह told मनु Manu इक्ष्वाकवे to Ikshvâku अब्रवीत् told.

The Blessed Lord said:

I told this imperishable Yoga to Vivasvat; Vivasvat told it to Manu; (and) Manu told it to Ikshvâku;

[*Vivasvat*: the Sun, *Manu*: the law-giver. *Ikshvâku*, was the famous ancestor of the Solar dynasty of Kshattriyas.

This Yoga is said to be imperishable, because the end attainable through it is imperishable.]

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ॥
स कालेनेह महता योगो नष्टः परंतप ॥२॥

IV. 2.

एवं Thus परंपराप्राप्तं handed down in regular succession इमं it राजर्षयः the royal sages विदुः knew परंतप burner of foes इह in this world सः that योगः Yoga महता by long कालेन lapse of time नष्टः declined.

Thus handed down in regular succession, the royal sages knew it. This Yoga, by long lapse of time, declined in this world, O, burner of foes.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ॥
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

IV. 3.

मे My भक्तः devotee सखा friend च and असि (thou) art इति for this reason सः एव even that पुरातनः ancient योगः Yoga अयं this अद्य this day मया by me ते to thee प्रोक्तः has been told हि for एतत् this उत्तमं profound रहस्यं secret.

I have this day told thee that same ancient Yoga, (for) thou art my devotee, and my friend, and this secret is profound indeed.

[*Secret* : Not as the privilege of an individual or a sect, but because of its profundity. It is a secret to the unworthy only.]

अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ॥
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

IV. 4.

अर्जुन Arjuna उवाच said :

भवतः Thy जन्म birth अपरं later विवस्वतः of Vivasvat जन्म birth परं prior एतत् this कथं how विजानीयाम्

should (I) know त्वं thou आदौ in the beginning प्रोक्तवान् told इति this.

Arjuna said :

Later was Thy birth, and that of Vivasvat prior : how then should I understand that Thou toldest this in the beginning?

श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ॥
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥

IV. 5.

श्रीभगवान् The Blessed Lord उवाच said :

परंतप O scorcher of foes अर्जुन Arjuna मे my तव thy च and बहूनि many जन्मानि births व्यतीतानि have passed away अहं I तानि them सर्वाणि all वेद know त्वं thou न not वेत्थ knowest.

The Blessed Lord said :

Many are the births that have been passed, by Me and thee, O Arjuna. I know them all, whilst thou knowest not, O scorcher of foes.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ॥
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६॥

IV. 6.

अजः Unborn सन् being अपि even अव्ययात्मा of changeless nature भूतानां of beings ईश्वरः Lord अपि even सन् being स्वां of one's own प्रकृतिं Prakriti अधिष्ठाय subjugating आत्ममायया by my own Maya सम्भवामि come into being.

Though I am unborn, of changeless nature, and Lord of beings, yet subjugating My

Prakriti, I come into being by My own Maya.

[*Subjugating My Prakriti*: He does not come into being as others do, bound by Karma, under the thrawldom of Prakriti (Nature). He is not tied by the fetters of the Gunas—because He is the Lord of Maya.

By my own Maya: My embodiment is only apparent and does not touch My true nature.]

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ॥
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

IV. 7.

भारत O Bhârata! यदा यदा whenever हि surely धर्मस्य of Dharma ग्लानिः decline अधर्मस्य of Adharma अभ्युत्थानं rise भवति is तदा then अहं I आत्मानं myself सृजामि body forth.

Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ॥
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

IV. 8.

साधूनां Of the good परित्राणाय for the protection च and दुष्कृतां of the wicked विनाशाय for the destruction धर्मसंस्थापनार्थाय for the establishment of Dharma युगे युगे in every age संभवामि come into being.

For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age.

[*Destruction of the wicked*: in order to destroy their wickedness, and give them life eternal.]

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ॥
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

IV. 9.

अर्जुन O Arjuna यः who मे my एवं thus दिव्यं divine जन्म birth च and कर्म action तत्त्वतः in true light वेत्ति knows सः he देहं body त्यक्त्वा leaving पुनः again जन्म birth न not एति gets माम् me एति attains.

He, who thus knows, in true light, My divine birth and action, leaving the body, is not born again: he attains to Me, O Arjuna.

[*He who knows &c.*: He who knows the great truth,—that the Lord though apparently born is ever beyond birth and death, though apparently active in the cause of righteousness, is ever beyond all action,—becomes illumined with Self-knowledge. Such a man is never born again.]

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ॥
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

IV. 10.

वीतरागभयक्रोधाः Freed from attachment, fear and anger मन्मयाः absorbed in me मां me उपाश्रिताः taking refuge in ज्ञानतपसा by the fire of knowledge पूताः purified बहवः many मद्भावं my being आगताः have attained.

Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of Knowledge, many have attained My Being.

[*Many have attained*: The import is that the path of liberation here taught by Sri Krishna is not of recent origin, nor is it dependent upon His present manifestation, but has been handed down from time immemorial.]

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ॥
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

IV. 11.

ये Who यथा in whatever way मां me प्रपद्यन्ते worship तान् them, अहं I तथा in the same way एव verily भजामि bestow (their desires) पार्थ O Pârtha मनुष्याः men सर्वशः in all ways मम my वर्त्म path अनुवर्त्तन्ते follow.

In whatever way men worship Me, in the same way do I fulfil their desires: (it is) My path, O son of Prithâ, (that) men tread, in all ways.

[In this sloka Sri Krishna anticipates the objection that God is partial to some and unkind to others, since He blesses some with Self-knowledge and leaves the rest in darkness and misery. This difference is not due to any difference in His attitude towards them, but is of their own choice.

All paths are His: In the whole region of thought and action, wherever there is fulfilment of object, no matter what, the same is due to the Lord. As the Self within, He brings about all wishes, when the necessary conditions are fulfilled.]

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ॥
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

IV. 12.

कर्मणां Of actions सिद्धिं success कांक्षन्तः longing for इह in this world देवताः gods यजन्ते worship हि because मानुषे in the human लोके world क्षिप्रं quickly कर्मजा born of action सिद्धिः success भवति is attained.

Longing for success in action, in this world, (men) worship the gods. Because success,

resulting from action, is quickly attained in the human world.

[*Because success.........human world*: Worldly success is much easier of attainment than Self-knowledge. Hence it is that the ignorant do not go in for the latter.]

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ॥
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

IV. 13.

मया By me गुणकर्मविभागशः by the differentiation of Guna and Karma चातुर्वर्ण्यं fourfold caste सृष्टं was created तस्य thereof कर्तारं author अपि even मां me अव्ययं changeless अकर्तारं non-doer विद्धि know.

The fourfold caste was created by Me, by the differentiation of Guna and Karma. Though I am the author thereof, know Me to be non-doer, and changeless.

[This sloka is intended to explain the diversity of human temperaments and tendencies. All men are not of the same nature, because of the preponderance of the different Gunas in them.

The caste system was originally meant to make perfect the growth of humanity, by the special culture of certain features, through the process of discriminate selection.

Though I am the author &c.: The Lord, through the author of the caste system is yet not the author. The same dread of being taken as a doer or an agent, crops up again and again. The paradox is explained in Chap. IX. 5-10. Maya is the real author, but He is taken as such, because it is His light which gives existence, not only to all actions, but to Maya herself.]

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ॥
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

IV. 14.

कर्माणि Actions मां me न not लिंपन्ति taint मे my कर्मफले in the result of action स्पृहा desire न not इति thus यः who मां me अभिजानाति knows सः he कर्मभिः by actions न not बध्यते is fettered.

Actions do not taint Me, nor have I any thirst for the result of action. He who knows Me thus, is not fettered by action.

[*Actions do not taint Me* : Karma cannot introduce into Me anything foreign. I never depart from My true Self, which is All-fullness.]

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ॥
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

IV. 15.

एवं Thus ज्ञात्वा knowing पूर्वैः by the ancient मुमुक्षुभिः seekers after freedom अपि even कर्म action कृतं was done तस्मात् therefore त्वं thou पूर्वैः by the ancients पूर्वतरं in olden times कृतं done कर्म action एव verily कुरु perform.

Knowing this, the ancient seekers after freedom, also performed action. Do thou, therefore, perform action, as did the ancients in olden times.

[*Knowing this*: Taking this point of view, that is, the Self can have no desire for the fruits of action and cannot be soiled by action.]

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ॥
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् १६

IV. 16.

किं What कर्म action किं what अकर्म inaction इति thus अत्र in this कवयः sages अपि even मोहिताः be-

wildered (अतः therefore) यत् which ज्ञात्वा knowing अशुभात् from evil मोक्ष्यसे will be freed तत् that ते to thee कर्म action प्रवक्ष्यामि (I) shall tell.

Even sages are bewildered, as to what is action and what is inaction. I shall therefore tell you what action is, by knowing which you will be freed from evil.

[*Evil*: the evil of existence, the wheel of birth and death.]

कर्मणोऽह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ॥
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१८॥

IV. 17.

हि Because कर्मणः of actions अपि even (तत्त्वं the true nature) बोद्धव्यं has to be understood विकर्मणः of the forbidden action च and (अपि even) बोद्धव्यं has to be understood अकर्मणः of inaction च and (अपि even) बोद्धव्यं has to be understood कर्मणः of Karma गतिः nature गहना impenetrable.

For verily, (the true nature) even of action (enjoined by the Shastras) should be known, as also, (that) of forbidden action, and of inaction : the nature of Karma is impenetrable.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ॥
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

IV. 18.

यः Who कर्मणि in action अकर्म inaction पश्येत् would see यः who अकर्मणि in inaction च and कर्म action पश्येत् would see सः he मनुष्येषु among men बुद्धिमान् intelligent सः he युक्तः Yogi कृत्स्नकर्मकृत् doer of all action.

He who sees inaction in action, and action, in inaction, he is intelligent among men, he is a Yogi and a doer of all action.

[An action is an action so long as the idea of actor-ness of the Self holds good. Directly the idea of actor-ness disappears, no matter what or how much is done, action has lost its nature. It has become barren: it can no longer bind. On the other hand, how much so ever inactive an ignorant person may remain, so long as there is the idea of actor-ness in him, he is constantly doing action. Action equals to belief in the actor-ness of oneself and inaction its reverse.

He is the doer of all action: He has achieved the end of all action, which is freedom.]

यस्य सर्वे समारंभाः कामसङ्कल्पवर्जिताः ॥
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

IV. 19.

यस्य Whose सर्वे all समारंभाः undertakings कामसंकल्पवर्जिताः devoid of plan and desire for results बुधाः the sages ज्ञानाग्निदग्धकर्माणं whose actions are burnt by the fire of knowledge तं him पण्डितं wise आहुः call.

Whose undertakings are all devoid of plan and desire for results, and whose actions are burnt by the fire of knowledge, him, the Sages call wise.

[*Whose undertakings &c.*, Who is devoid of egoism.]

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ॥
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

IV. 20.

सः He कर्मफलासङ्गं clinging to the fruits of action त्यक्त्वा forsaking नित्यतृप्तः ever satisfied निराश्रयः

depending on nothing कर्मणि in action अभिप्रवृत्तः engaged अपि even किञ्चित् anything एव verily न not करोति does.

Forsaking the clinging to fruits of action, ever satisfied, depending on nothing, though engaged in action, he does not do anything.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ॥
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥

IV. 21.

निराशीः Without hope यतचित्तात्मा one whose mind and body have been controlled त्यक्तसर्वपरिग्रहः one who has relinquished all possessions केवलं merely शारीरं bodily कर्म action कुर्वन् doing किल्बिषं evil न not आप्नोति incurs.

Without hope, the body and mind controlled, and all possessions relinquished, he does not suffer any evil consequences, by doing mere bodily action.

[*Evil consequences* : resulting from good and bad actions, for both lead to bondage.]

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ॥
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते २२॥

VI. 22.

यदृच्छालाभसन्तुष्टः Content with what comes to him without effort द्वन्द्वातीतः unaffected by the pairs of opposites विमत्सरः free from envy सिद्धौ in success असिद्धौ in failure च and समः even-minded कृत्वा acting अपि even न not निबध्यते is bound.

Content with what comes to him without effort, unaffected by the pairs of opposites,

free from envy, even-minded in success and failure, though acting, he is not bound.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ॥
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

IV. 23.

गतसङ्गस्य Of one who is devoid of attachment मुक्तस्य the liberated ज्ञानावस्थितचेतसः whose mind is centred in knowledge यज्ञाय for Yajna आचरतः performing समग्रं whole कर्म Karma प्रविलीयते dissolves away.

Devoid of attachment, liberated, with mind centred in knowledge, performing work for Yajna alone, his whole Karma dissolves away.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ॥
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

IV. 24.

अर्पणं Process of offering ब्रह्म Brahman हविः oblation as clarified butter ब्रह्म Brahman ब्रह्माग्नौ in the fire of Brahman ब्रह्मणा by Brahman हुतं is offered ब्रह्मकर्मसमाधिना by the man who is absorbed in action which is Brahman तेन by him ब्रह्म Brahman एव verily गन्तव्यं should be reached.

The process is Brahman, the clarified butter is Brahman, in the fire of Brahman offered by Brahman, by seeing Brahman in action, he reaches Brahman alone.

[How can the whole Karma of a person engaged in work melt away as stated here? Because after knowledge, his whole life becomes one act of Yajna, in which the process of oblation, the offering, the fire, the doer of the sacrifice, the work, and

the goal, are all Brahman. Since his Karma produces no other result than the attainment of Brahman, his Karma is said to melt away.]

दैवमेवापरे यज्ञं योगिनः पर्युपासते ॥
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

IV. 25.

अपरे Other योगिनः Yogis दैवं pertaining to Devas एव verily यज्ञं sacrifice पर्युपासते perform अपरे others ब्रह्माग्नौ in the fire of Brahman यज्ञेन by self एव verily यज्ञं the self उपजुह्वति offer as sacrifice.

Some Yogis perform sacrifices to Devas alone, while others offer the self as sacrifice by the self in the fire of Brahman alone.

[*Others offer &c* : The sacrifice referred to here, is, divesting the Self of Its Upadhis (limiting adjuncts) so that It is found to be the Self.]

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ॥
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति २६॥

IV. 26.

अन्ये Others संयमाग्निषु in the fire of control श्रोत्रादीनि organ of hearing etc., इन्द्रियाणि senses जुह्वति offer as sacrifice अन्ये others शब्दादीन् sound etc., विषयान् sense-objects इन्द्रियाग्निषु in the fire of the senses जुह्वति offer as sacrifice.

Some again offer hearing and other senses as sacrifice in the fire of control, while others offer sound and other sense-objects as sacrifice in the fire of the senses.

[*Others offer sound &c.*: Others direct their senses towards pure and unforbidden objects, and in so doing regard themselves as performing acts of sacrifice.]

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ॥
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥

IV. 27.

अपरे Others ज्ञानदीपिते kindled by knowledge आत्मसंयमयोगाग्नौ in the fire of control in self सर्वाणि all इन्द्रियकर्माणि actions of the senses प्राणकर्माणि functions of the Vital energy च and जुह्वति offer as sacrifice.

Some again offer all the actions of the senses and the functions of the vital energy, as sacrifice in the fire of control in self, kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ॥
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

IV. 28.

तथा Again अपरे others द्रव्ययज्ञाः those who offer wealth as sacrifice तपोयज्ञाः those who offer austerity as sacrifice योगयज्ञाः those who offer Yoga as sacrifice संशितव्रताः persons of rigid vows यतयः persons of self-restraint स्वाध्यायज्ञानयज्ञाः those who offer study and knowledge as sacrifice च and.

Others again offer wealth, austerity, and Yoga, as sacrifice, while still others, of self-restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice.

[*Offer Yoga as sacrifice* : Practise the eightfold Yoga as an act of sacrifice.]

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ॥
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥
अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥२९॥

IV. 29.

तथा Yet अपरे others अपाने into the Apana प्राणं the Prana प्राणे into the Prana अपानं the Apana जुह्वति sacrifices प्राणापानगती courses of the out-going and in-going breaths रुद्ध्वा stopping प्राणायामपरायणाः constantly practising the regulation of the vital energy, अपरे others नियताहाराः persons of regulated food प्राणान् functions of the Pranas प्राणेषु in the Pranas जुह्वति sacrifices.

Yet some offer as sacrifice, the out-going into the in-coming breath, and the in-coming into the out-going, stopping the courses of the in-coming and out-going breaths, constantly practising the regulation of the vital energy; while others yet of regulated food, offer in the Pranas the functions thereof.

[*Offer in the Pranas the functions thereof*: Whatever Prana has been controlled, into it they sacrifice all other Pranas; these latter become, as it were, merged in the former. Or, in another way: They control the different Pranas and unify them by the foregoing method; the senses are thus attenuated and are merged into the unified Prana, as an act of sacrifice.

All the various acts described in verses 25 to 29, as offerings of sacrifice, are only conceived as such, the study of the scriptures, is regarded as an act of sacrifice, and so on.]

सर्वेऽप्येते यज्ञविदो यज्ञक्षयितकल्मषाः ॥३०॥
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ॥
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

IV. 30, 31.

सर्वे All अपि even एते these यज्ञविदः knowers of Yajna यज्ञक्षयितकल्मषाः persons having their sins

consumed by Yajna कुरुसत्तम O best of the Kurus यज्ञशिष्टामृतभुजः persons eating of the nectar—the remnant of Yajna सनातनं eternal ब्रह्म Brahman यान्ति go अयं this लोकः world अयज्ञस्य of the non-performer of Yajna न not अस्ति is अन्यः another कुतः how.

All of these are knowers of Yajna, having their sins consumed by Yajna, and eating of the nectar—the remnant of Yajna, they go to the Eternal Brahman. (Even) this world is not for the non-performer of Yajna, how then another, O best of the Kurus?

[*They go to the Eternal Brahman*: in course of time, after attaining knowledge through purification of heart.

Even this world is not for the non-performer of Yajna: this means,—he that does not perform one of the Yajnas above mentioned, is not fit even for this wretched human world,—how then could he hope to gain a better world than this?]

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ॥
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

IV. 32.

ब्रह्मणः Of the Veda मुखे (lit. mouth), in the store-house एवं thus बहुविधाः various यज्ञाः Yajnas वितताः are strewn तान् them सर्वान् all कर्मजान् born of action विद्धि know एवं thus ज्ञात्वा knowing विमोक्ष्यसे (thou) shalt be free.

Various Yajnas like the above, are strewn in the store-house of the Veda. Know them all to be born of action, and thus knowing, thou shalt be free.

[*Strewn in the store-house of the Veda* : inculcated by or known through the Veda.]

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ॥
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

IV. 33.

परंतप ! O scorcher of foes, द्रव्यमयात् with (material) objects यज्ञात् to sacrifice ज्ञानयज्ञः knowledge-sacrifice श्रेयान् superior पार्थ O Pârtha सर्वं all अखिलं in its entirety कर्म action ज्ञाने in knowledge परिसमाप्यते is culminated.

Knowledge-sacrifice, O scorcher of foes, is superior to sacrifice (performed) with (material) objects. All action in its entirety, O Pârtha, attains its consummation in knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ॥
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

IV. 34.

प्रणिपातेन By prostrating thyself परिप्रश्नेन by question सेवया by service तत् that (ज्ञानं knowledge) विद्धि know ज्ञानिनः the wise तत्त्वदर्शिनः those who have realised the Truth ते thee ज्ञानं knowledge उपदेक्ष्यन्ति will instruct.

Know that, by prostrating thyself, by questions, and by service; the wise, those who have realised the Truth, will instruct thee in that knowledge.

[Prostration before the Guru, questions, and personal services to him, constitute discipleship.

Those who have realised the Truth : mere theoretical knowledge, however perfect, does not qualify a person to be a Guru : the Truth, or Brahman,

must be realised, before one can claim that most elevated position.]

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ॥
येन भूतान्यशेषाणि द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

IV. 35.

पाण्डव O Pândava यत् which ज्ञात्वा knowing पुनः again एवं like this मोहं delusion न not यास्यसि will get येन by which अशेषाणि all भूतानि beings आत्मनि in (thy) self अथ and मयि in me (i. e., highest Self) द्रक्ष्यसि (thou) shalt see.

Knowing which, thou shalt not, O Pândava, again get deluded like this, and by which thou shalt see the whole of creation in (thy) Self and in Me.

[*Which*: the knowledge referred to in the preceding sloka to be learnt from the Guru.]

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ॥
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६॥

IV. 36.

सर्वेभ्यः Among all अपि even पापेभ्यः the sinful चेत् even if पापकृत्तमः most sinful असि (thou) be सर्वं all वृजिनं sin ज्ञानप्लवेन by raft of knowledge सन्तरिष्यसि shall go across.

Even if thou beest the most sinful among all the sinful, yet by the raft of knowledge alone thou shalt go across all sin.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ॥
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

IV. 37.

अर्जुन O Arjuna यथा as समिद्धः blazing अग्निः fire एधांसि woods भस्मसात् reduced to ashes कुरुते makes तथा so ज्ञानाग्निः fire of knowledge सर्वकर्माणि all Karma भस्मसात् reduced to ashes कुरुते makes.

As blazing fire reduces wood into ashes, so, O Arjuna, does the fire of knowledge reduce all Karma to ashes.

[Excepting of course the *prárabdha*, or Karma which causing the present body, has begun to bear fruits.]

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ॥
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

IV. 38.

हि Verily इह in this world ज्ञानेन by knowledge सदृशं like पवित्रं purifying न not विद्यते exists कालेन in time योगसंसिद्धः reaching perfection by Yoga आत्मनि in one's own heart स्वयं oneself तत् that (knowledge) विन्दति realises.

Verily there exists nothing in this world purifying like knowledge. In good time, having reached perfection in Yoga, one realises that oneself in one's own heart.

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ॥
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

IV. 39.

श्रद्धावान् The man of *shraddhá* तत्परः devoted संयतेन्द्रियः the master of one's senses ज्ञानं knowledge लभते attains ज्ञानं knowledge लब्ध्वा having attained अचिरेण at once परां supreme शान्तिं peace अधिगच्छति goes.

The man with *shraddhâ*, the devoted, the master of one's senses, attains (this) knowledge. Having attained knowledge one goes at once to the Supreme Peace.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ॥
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

IV. 40.

अज्ञः The ignorant अश्रद्दधानः the man without *shraddhâ* संशयात्मा the doubting self विनश्यति goes to destruction संशयात्मनः of the doubting self अयं this लोकः world न not अस्ति is न not च and परः the next न not च and सुखं happiness.

The ignorant, the man without *shraddhâ*, the doubting self, goes to destruction. The doubting self has neither this world, nor the next, nor happiness.

[*The ignorant* : one who knows not the Self. *The man without shraddhâ* : one who has no faith in the words and the teachings of his Guru.

The doubting self has &c : One of a doubting disposition fails to enjoy this world, owing to his constantly rising suspicion about the people, and things around him, and is also full of doubt as regards the next world ; so also with the ignorant and the man without *shraddhâ*.]

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ॥
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥

IV. 41.

धनंजय O Dhananjaya योगसन्न्यस्तकर्माणं one who has renounced work by Yoga ज्ञानसंछिन्नसंशयं one whose doubts are rent asunder by knowledge

आत्मवन्तं poised in Self कर्माणि actions न not निबध्नन्ति bind.

With work renounced by Yoga, and doubts rent asunder by knowledge, O Dhananjaya, actions do not bind him who is poised in the Self.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ॥
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

IV. 42.

तस्मात् Therefore आत्मनः of the Self अज्ञानसंभूतं born of ignorance हृत्स्थं residing in the heart एनं this संशयं doubt ज्ञानासिना by sword of knowledge छित्त्वा cutting योगं Yoga आतिष्ठ take refuge भारत O Bhârata उत्तिष्ठ arise.

Therefore, cutting with the sword of knowledge, this doubt about the Self, born of ignorance, residing in thy heart, take refuge in Yoga. Arise, O Bhârata!

इति ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥

The end of chapter fourth, designated THE WAY OF RENUNCIATION OF ACTION IN KNOWLEDGE.

—:o:—

Srimad-Bhagavad-Gita.

॥ पञ्चमोऽध्यायः ॥

FIFTH CHAPTER

अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ॥
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

V. 1.

अर्जुनः Arjuna उवाच said :

कृष्ण O Krishna कर्मणां of actions संन्यासं renunciation पुनः again योगं performance च and शंससि commendest एतयोः of these two यत् which श्रेयः the better एकं one तत् that (एकं one) सुनिश्चितं decisively मे to me ब्रूहि tell.

Arjuna said :

Renunciation of actions, O Krishna, thou commendest, and again, its performance. Which is the better one of these? Do thou tell me decisively.

[In IV. 18, 19, 21, 22, 24, 32, 33, 37 and 41, the Lord has spoken of the renunciation of all actions; and in IV. 42 He has exhorted Arjuna to engage in Yoga, in performance of action. Owing to the mutual opposition between the two, which makes it impossible for one man to resort to both.

of them at the same time, doubt arises in the mind of Arjuna, and hence the question as above.

[*Its performance* —"Yoga" in the text: Yoga here and in the following verses means, Karma-Yoga.]

श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ॥
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

V. 2.

श्रीभगवान् The Blessed Lord उवाच said :

संन्यासः Renunciation कर्मयोगः performance of action च and उभौ both निःश्रेयसकरौ leading to freedom तयोः of those two तु but कर्मसंन्यासात् from renunciation of action कर्मयोगः performance of action विशिष्यते is superior.

The Blessed Lord said :

Both renunciation and performance of action lead to freedom : of these, performance of action is superior to the renunciation of action.

[*Performance of action*—is superior to mere renunciation (i.e., unaccompanied with knowledge) in the case of the novice in the path of spirituality. See the 6th sloka of this chapter.]

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ॥
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

V. 3.

यः Who न not द्वेष्टि dislikes न not कांक्षति likes सः he नित्यसंन्यासी constant Sannyasi ज्ञेयः should be known महाबाहो O mighty-armed हि verily निर्द्वन्द्वः one free from the pairs of opposites बन्धात् from bondage सुखं easily प्रमुच्यते is set free.

He should be known a constant Sannyasî, who neither likes nor dislikes: for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

[*Constant Sannyasi*: he need not have taken Sannyas formally, but if he has the above frame of mind, he is a Sannyasi for ever and aye.

Neither likes nor dislikes: Neither hates pain and the objects causing pain, nor desires pleasure and the objects causing pleasure, though engaged in action.]

**सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ॥
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥४॥**

V. 4.

बालाः Children **सांख्ययोगौ** Sankhya (knowledge) and performance of action **पृथक्** distinct (**इति** this) **प्रवदन्ति** speak **न** not **पण्डिताः** the wise **एकं** one **अपि** even **सम्यक्** truly **आस्थितः** established in **उभयोः** of both **फलं** fruit **विन्दते** gains.

Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both.

[*Children*: the ignorant people devoid of insight into the purpose of the Shâstra.]

**यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ॥
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥**

V. 5.

सांख्यैः By the Jnânins **यत्** which **स्थानं** place **प्राप्यते** is reached **योगैः** by the Karma-yogins **अपि** even **तत्** that **गम्यते** is reached **यः** who **सांख्यं** knowledge

च and योगं performance of action च and एकं one पश्यति sees सः he पश्यति sees.

The plane which is reached by the Jnânins is also reached by the Karma-yogins. Who sees knowledge and performance of action as one, he sees.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ॥
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥६॥

V. 6.

महाबाहो O mighty-armed अयोगतः without performance of action संन्यासः renunciation of action आप्तुं to attain दुःखं hard तु but योगयुक्तः devoted to the path of action मुनिः a man of meditation न not चिरेण after a long time (न चिरेण quickly) ब्रह्म to Brahman अधिगच्छति goes.

Renunciation of action, O mighty-armed, is hard to attain to without performance of action; the man of meditation purified by devotion to action, quickly goes to Brahman.

[It is not, that renunciation of action based on knowledge is not superior to performance of action, but that the latter method is easier, for a beginner, and qualifies him for the higher path, by purifying his mind. Hence it is the proper, and therefore superior, course in *his* case.]

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ॥
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

V. 7.

योगयुक्तः Devoted to the path of action विशुद्धात्मा a man of purified mind विजितात्मा one with the

body conquered जितेन्द्रियः one whose senses are subdued सर्वभूतात्मभूतात्मा one who realises his self as the Self in all beings कुर्वन् acting अपि though न not लिप्यते is tainted.

With the mind purified by devotion to performance of action, and the body conquered, and senses subdued, one who realises his self, as the Self in all beings, though acting, is not tainted.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ॥
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ ८ ॥
प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ॥
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

V. 8, 9.

युक्तः Centred (in the Self) तत्त्ववित् the knower of truth पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अश्नन् eating गच्छन् going स्वपन् sleeping श्वसन् breathing प्रलपन् speaking विसृजन् letting-go गृह्णन् holding उन्मिषन् opening (the eyes) निमिषन् closing (the eyes) अपि though इन्द्रियाणि senses इन्द्रियार्थेषु amongst sense-objects वर्तन्ते move इति this धारयन् being convinced किञ्चित् anything एव at all न not करोमि (I) do इति this मन्येत should think.

The knower of Truth, (being) centred (in the Self) should think, "I do nothing at all"—though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting-go, holding, opening and closing

the eyes,—convinced that it is the senses that move among sense-objects.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ॥
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

V. 10.

यः Who ब्रह्मणि in Brahman आधाय resigning संगं attachment त्यक्त्वा forsaking कर्माणि actions करोति does सः he अम्भसा by water पद्मपत्रं lotus-leaf इव like पापेन by evil न not लिप्यते soiled.

He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water.

[*Evil*: the results good and bad, producing bondage.]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ॥
योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥११॥

V. 11.

योगिनः Devotees in the path of work संगं attachment त्यक्त्वा forsaking आत्मशुद्धये for the purification of the heart केवलैः only कायेन by body मनसा by mind बुद्ध्या by intellect इन्द्रियैः by senses अपि even कर्म action कुर्वन्ति perform.

Devotees in the path of work perform action, only with body, mind, senses, and intellect, forsaking attachment, for the purification of the heart.

[*Only with &c.*—without egotism or selfishness: it applies to body, mind, senses and intellect.]

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ॥

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

V. 12.

युक्तः The well-poised कर्मफलं fruit of action त्यक्त्वा forsaking नैष्ठिकीं born of steadfastness शान्तिं peace आप्नोति attains अयुक्तः the unbalanced कामकारेण led by desire फले in the fruit of action सक्तः (being) attached निबध्यते is bound.

The well-poised, forsaking the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to fruit (of action).

[*Born of steadfastness* : Sankara explains *naisthikim* as meaning due to gradual perfection in the path of knowledge, having the following stages of development (1) purity of heart (2) gaining of knowledge (3) renunciation of action (4) steadiness in knowledge.]

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ॥
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

V. 13.

वशी Subduer (of the senses) देही embodied soul मनसा by discrimination सर्वकर्माणि all actions संन्यस्य having renounced सुखं happily नवद्वारे in the nine-gated पुरे city न not एव verily कुर्वन् acting न not (एव verily) कारयन् causing (others) to act आस्ते rests.

The subduer (of the senses), having renounced all actions by discrimination, rests happily in the city of the nine-gates, neither acting, nor causing (others) to act.

[*All actions* : 1st, *nitya*, or obligatory—the performance of which does not produce any merit,

but by non-performance produces demerit. 2nd, *naimittika*, those arising on the occurence of some special events, as the birth of a son: these also are customary. 3rd, *kāmya*—those intended for securing some special ends: these are only optional. 4th, *nishiddha*—or forbidden. He rests happily in the body, seeing inaction in action: just exhausting his *prārabdha*—not relating or identifying himself with anything of the dual universe.]

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ॥
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

V. 14.

प्रभुः The Lord लोकस्य for the world न neither कर्तृत्वं agency न nor कर्माणि actions न nor कर्मफलसंयोगं union with the fruits of action सृजति creates तु but स्वभावः (Nature) universal ignorance प्रवर्तते leads to action.

Neither agency, nor actions does the Lord create for the world, nor (does He bring about) the union with the fruit of action. It is the universal ignorance that does (it all).

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ॥
अज्ञानेनावृतं ज्ञानं तेन मुह्यंति जंतवः ॥१५॥

V. 15.

विभुः Omnipresent कस्यचित् of none पापं demerit न not आदत्ते takes सुकृतं merit च and न not, अज्ञानेन by ignorance ज्ञानं knowledge आवृतं enveloped तेन hence जंतवः beings मुह्यन्ति get deluded.

The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded.

[In unmistakable words, Krishna describes the position of Iswara, or the Lord, in relation with the Universe, in these two verses.

He is all-blissful, all-perfect ; even the shadow of a motive or relation in Him, would be contradictory to His nature. His mere proximity to Prakriti or Nature, endues the latter with power and potency of causing all that is. Jiva is bound so long as it relates itself to, and identifies itself with this Nature. When it ceases to do so, it attains freedom. The whole teaching of the Gita, and therefore of the whole Hindu Scripture on this subject, is condensed, in the above.]

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ॥
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

V. 16.

तु But आत्मनः of Self ज्ञानेन by knowledge येषां whose तत् that अज्ञानं ignorance नाशितं is destroyed तेषां their तत् that ज्ञानं knowledge परं the Supreme (Brahman) आदित्यवत् like the sun प्रकाशयति reveals.

But whose ignorance is destroyed by the knowledge of Self,—that knowledge of theirs like the sun, reveals the Supreme (Brahman).

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ॥
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

V. 17.

तद्बुद्धयः Those who have their intellect absorbed in That तदात्मानः those whose self is That तन्निष्ठाः those who are steadfast in That तत्परायणाः those whose consummation is That ज्ञाननिर्धूतकल्मषाः those whose impurities have been shaken off by knowledge अपुनरावृत्तिं non-return गच्छन्ति attain.

Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is in That, whose consummation is That, their impurities cleansed by knowledge, they attain to Non-return (Moksha).

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ॥
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

V. 18.

पण्डिताः The knowers of the Self एव verily विद्याविनयसंपन्ने in one endowed with learning and humility ब्राह्मणे in a Brâhmana गवि in a cow हस्तिनि in an elephant शुनि in a dog च and श्वपाके in a pariah (lit. one who cooks or eats a dog) च and समदर्शिनः lookers with an equal eye (भवन्ति become).

The knowers of the Self look with an equal eye on a Brâhmana endowed with learning and humility, a cow, an elephant, a dog, and a pariah.

[Because they can see nothing but the Self. It makes no difference to the sun whether it be reflected in the Ganges, in wine, in a small pool, or in any unclean liquid : the same is the case with the Self. No Upâdhi (or limiting adjunct) can attach to it.]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ॥
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

V. 19.

येषां Whose मनः mind साम्ये in even-ness स्थितं fixed इह in this world एव verily तैः by them सर्गः (relative) existence जितः is conquered हि indeed ब्रह्म Brahman समं even निर्दोषं without imperfection तस्मात्

therefore ते they ब्रह्मणि in Brahman स्थिताः are established.

(Relative) existence has been conquered by them, even in this world, whose mind rests in even-ness, since Brahman is even and without imperfection: therefore they indeed rest in Brahman.

[*Relative existence* : All bondage as of birth, death etc. All possibility of bondage is destroyed when the mind attains perfect even-ness, which in other words, means—becoming Brahman.]

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ॥
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥

V. 20.

ब्रह्मवित् Knower of Brahman ब्रह्मणि in Brahman स्थितः established स्थिरबुद्धिः one with intellect steady असंमूढः undeluded प्रियं the pleasant प्राप्य receiving न not प्रहृष्येत् should rejoice अप्रियं the unpleasant च and प्राप्य receiving न not उद्विजेत् should be troubled.

Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoiceth in receiving what is pleasant, nor grieveth on receiving what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ॥
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

V. 21.

बाह्यस्पर्शेषु In the contacts (of the senses) with the external objects असक्तात्मा one whose heart is unattached आत्मनि in Self यत् that सुखं joy विन्दति

realises सः he ब्रह्मयोगयुक्तात्मा heart devoted to meditation of Brahman अक्षयं undecaying सुखं happiness अश्नुते attains.

With the heart unattached to external objects, he realises the joy that is in the Self. With the heart devoted to meditation of Brahman, he attains undecaying happiness.

[*Heart*—Antah-Karana.]

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ॥
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

V. 22.

कौन्तेय O Kounteya ये which हि verily संस्पर्शजाः contact-born भोगाः enjoyments ते they दुःखयोनयः generators of misery एव only आद्यन्तवन्तः with beginning and end बुधः the wise तेषु in them न not रमते seeks pleasure.

Since enjoyments that are contact-born are parents of misery alone, and with beginning and end, O son of Kunti, a wise man does not seek pleasure in them.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ॥
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥

V. 23.

यः Who शरीरविमोक्षणात् (abl.) liberation from the body प्राक् before कामक्रोधोद्भवं born of lust and anger वेगं impulse इह in this world एव verily सोढुं to withstand शक्नोति is able सः he युक्तः steadfast in Yoga सः he सुखी happy नरः man.

He who can withstand in this world, before the liberation from the body, the impulse arising from lust and anger, he is steadfast (in Yoga), he is a happy man.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

V. 24.

यः Who अन्तःसुखः one whose happiness is within अन्तरारामः one whose relaxation is within तथा again यः who अन्तर्ज्योतिः one whose light is within सः that योगी Yogi ब्रह्मभूतः becoming Brahman ब्रह्मनिर्वाणं bliss in Brahman i. e., absolute freedom अधिगच्छति gains.

Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom.

[*Within* : In the Self.

Absolute Freedom : Brahma-Nirvana. He attains Moksha while still living in the body.]

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

V. 25.

क्षीणकल्मषाः Those whose imperfections are exhausted छिन्नद्वैधाः those whose doubts are dispelled यतात्मानः those whose senses are controlled सर्वभूतहिते in the good of all beings रताः engaged ऋषयः Rishis ब्रह्मनिर्वाणं absolute freedom लभन्ते obtain.

With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good

of all beings, the Rishis obtain absolute freedom.

[*Rishis*: Men of right vision and renunciation.

Engaged......beings: Seeing his own Self in all, he cannot injure anyone.

The stages which lead to self-realisation are: First, the purification of the mind, then knowledge, then renunciation of all actions, and then comes Moksha.]

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

V. 26.

कामक्रोधवियुक्तानां Of those who have been released from lust and anger यतचेतसां of those whose heart is controlled विदितात्मनां of those who have realised Self यतीनां of the Sannyasis अभितः both here and hereafter ब्रह्मनिर्वाणं absolute freedom वर्तते exists.

Released from lust and anger, the heart controlled, the Self realised, absolute freedom is for such Sannyasis, both here and hereafter.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

V. 27, 28.

बाह्यान् External स्पर्शान् (contacts) objects बहिः (outside) कृत्वा shutting out चक्षुः eye च and भ्रुवोः of the (two) eyebrows अन्तरे in the middle एव thus नासाभ्यन्तरचारिणौ moving inside the nostrils प्राणापानौ currents of Prana and Apana समौ even कृत्वा

having made यतेन्द्रियमनोबुद्धिः one who has controlled his senses, mind and intellect मोक्षपरायणः one to whom Moksha is the supreme goal विगतेच्छाभयक्रोधः freed from desire, fear and anger यः who मुनिः man of meditation सः he सदा for ever मुक्तः free एव verily.

Shutting out external objects, steadying the eyes between the eyebrows, restricting the even currents of Prana and Apana inside the nostrils; the senses, mind, and intellect controlled, with Moksha as the supreme goal, freed from desire, fear and anger: such a man of meditation is verily free for ever.

[*External objects*: Sound and other sense-objects. External objects are shut out from the mind by not thinking of them. When the eyes are half-closed in meditation, the eye-balls remain fixed, and their gaze converges as it were, between the eyebrows. Prana is the out-going breath, Apana the in-coming; the restriction described is effected by Pranayama.

These two verses are the aphorisms of which the following chapter is the commentary.]

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२६॥

V. 29.

यज्ञतपसां Of Yajnas and asceticisms भोक्तारं dispenser सर्वलोकमहेश्वरं great Lord of all worlds सर्वभूतानां of all beings सुहृदं friend मां me ज्ञात्वा knowing शान्ति peace ऋच्छति attains.

Knowing me as the dispenser of Yajnas and asceticisms, as the Great Lord of all worlds, as the friend of all beings, he attains Peace.

[*Dispenser* : Both as author and goal, the Lord is the dispenser of the fruit of all actions.

Friend: Doer of good without expecting any return.]

इति संन्यासयोगो नाम पञ्चमोऽध्यायः ॥

The end of the fifth chapter, designated THE WAY OF RENUNCIATION.

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Srimad-Bhagavad-Gita.

॥ षष्ठोऽध्यायः ॥

SIXTH CHAPTER

श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ॥
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥

VI. 1.

श्रीभगवान् The Blessed Lord उवाच said :

यः Who कर्मफलं fruit of action अनाश्रितः not leaning कार्यं bounden कर्म duty करोति performs सः he संन्यासी renouncer of action च and योगी devotee to action न not निरग्निः one without fire न not च and अक्रियः one without action.

The Blessed Lord said :

He who performs his bounden duty without leaning to the fruit of action—he is a renouncer of action as well as a devotee to action : not he, who is without fire, nor he who is without action.

[*Bounden duty* : Nityakarma.

Renouncer of action as well as a devotee to action : Sannyasi and Yogi.

Without fire : He that has renounced actions enjoined by the Veda, requiring fire as adjunct e.g., Agnihotra.

Without action: He who has renounced actions which do not require fire as adjunct, such as austerities and meritorious acts like digging wells etc.]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ॥
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

VI. 2.

पाण्डव O Pândava यं which संन्यासं renunciation इति this प्राहुः said तं that योगं devotion to action विद्धि know हि for असंन्यस्तसंकल्पः one who has not forsaken *Sankalpa* कश्चन any one योगी a devotee to action न not भवति becomes.

Know that to be devotion to action, which is called renunciation, O Pândava, for none becomes a devotee to action without forsaking Sankalpa.

[*Sankalpa*—is the working of the imaging faculty, forming fancies, making plans, and again brushing them outside, conceiving future results, starting afresh on a new line, leading to different issues, and so on and so forth. No one can be a Karma-Yogin or a devotee to action, who makes plans and wishes for the fruit of action.]

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ॥
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

VI. 3.

योगं Concentration आरुरुक्षोः wishing to climb (i. e. to attain) मुनेः of the man of meditation कर्म work कारणं means उच्यते is said योगारूढस्य of one who has attained concentration तस्य his शमः inaction एव verily कारणं way उच्यते is said.

For the man of meditation wishing to attain

purification of heart leading to concentration, work is said to be the way: For him, when he has attained such (concentration), inaction is said to be the way.

[*Purification of the heart leading to concentration*—Yogam. " For a Brahmana there is no wealth like unto (the eye of) one-ness, (and) even-ness, true-ness, refinement, steadiness, harmlessness, straightforwardness, *and gradual withdrawal from all action*."—Mahabharata. Shanti Parva. 175, 38.]

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ॥
सर्वसंकल्पसंन्यासी योगारुढस्तदोच्यते ॥४॥

VI. 4.

यदा When हि verily इन्द्रियार्थेषु in sense-objects कर्मसु in actions न not अनुषज्जते is attached तदा then सर्वसंकल्पसंन्यासी renouncer of all Sankalpas योगारुढः to have attained concentration उच्यते is said.

Verily, when there is no attachment, either to sense objects, or to actions, then is one said to have renounced all Sankalpas, and attained concentration.

[*Attained concentration* : Yogârúdha.

Renouncer of all Sankalpas : " O desire, I know where thy root lies: thou art born of *sankalpa*. I shall not think of thee, and thou shalt cease to exist, together with thy root."—Mahabharata. Santiparva. 177, 25.]

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ॥
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

VI. 5.

आत्मना By self आत्मानं oneself उद्धरेत् should uplift न not (तु but) आत्मानं oneself अवसादयेत् should

drag down हि verily आत्मा self एव alone आत्मनः of oneself बन्धुः friend आत्मा self एव verily आत्मनः of oneself रिपुः enemy.

Let a man uplift himself by the Self. Let him not drag himself down. For the Self alone is the friend of the self. And the self alone is the enemy of the Self.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ॥
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

VI. 6.

येन By whom आत्मना by oneself एव verily आत्मा self जितः is conquered तस्य his आत्मा self आत्मनः of oneself बन्धुः friend तु but अनात्मनः of unconquered self आत्मा self एव verily शत्रुवत् like foe शत्रुत्वे in the position of a foe वर्तेत would remain.

The Self is the friend of the self, for him who has conquered himself by the Self. But to the unconquered self, the Self is inimical, (and behaves) like (an external) foe.

[The Self is the friend of one, in whom the aggregate of the body and the senses has been brought under control, and an enemy when such is not the case.]

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ॥
शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥७॥

VI. 7.

जितात्मनः Of the self-controlled प्रशान्तस्य of the serene one परमात्मा the Supreme Self शीतोष्णसुखदुःखेषु in cold and heat, pleasure and pain तथा as also मानावमानयोः in honour and dishonour समाहितः is steadfast.

To the self-controlled and serene, the Supreme Self is the object of constant realisation, in cold and heat, pleasure and pain, as well as in honour and dishonour.

[Hence he remains unruffled in pleasant and adverse environments.]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ॥
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

VI. 8.

ज्ञानविज्ञानतृप्तात्मा One whose heart is satisfied by wisdom and realisation कूटस्थः unshaken विजितेन्द्रियः who has conquered his senses समलोष्टाश्मकाञ्चनः one to whom a lump of earth, stone, and gold are the same योगी Yogi युक्तः steadfast इति this उच्यते is said.

Whose heart is filled with satisfaction by wisdom and realisation, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same: that Yogi is called steadfast.

[*Wisdom*—Jnâna: knowledge of Shastras. *Realisation*—Vijnâna: in one's own experience of the teachings of Shâstras.

Changeless—like the anvil. Things are hammered and shaped on the anvil, but the anvil remains unchanged: in the same manner he is called *Kutastha*—whose heart remains unchanged though objects are present.]

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ॥
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

VI. 9.

सुहृत् Well-wisher मित्रे friends अरिः foe उदासीनः

the neutral मध्यस्थः the arbitor द्वेष्यः the hateful बन्धुः relative (सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु in well-wishers etc.) साधुषु in the righteous अपि even च and पापेषु in the unrighteous समबुद्धिः one whose mind is even विशिष्यते attains excellence.

He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, and arbitors, upon the hateful, the relatives, and upon the righteous and unrighteous alike.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ॥
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

VI. 10.

योगी Yogi सततं constantly रहसि in solitude स्थितः remaining एकाकी alone यतचित्तात्मा one with body and mind controlled निराशीः free from hope अपरिग्रहः free from possession आत्मानं युञ्जीत should practise concentration of the heart.

The Yogi should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, free from hope and possession.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ॥
नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥

VI. 11.

शुचौ In the cleanly देशे spot आत्मनः one's own स्थिरं firm न not अत्युच्छ्रितं too high न not अतिनीचं too low चेलाजिनकुशोत्तरं a cloth, a skin and Kusha grass arranged in consecution आसनं seat प्रतिष्ठाप्य having established,

Having in a cleanly spot established his

seat, firm, neither too high nor too low, made of a cloth, a skin, and Kusha-grass, arranged in consecution,—

[*Arranged in consecution*: that is,—the Kusha-grass arranged on the ground; above that, a tiger or dear skin, covered by a cloth.]

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ॥
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

VI. 12.

तत्र There आसने in the seat उपविश्य sitting मनः mind एकाग्रं one-pointed कृत्वा making यतचित्तेन्द्रियक्रियः one who has subdued the actions of mind and senses आत्मविशुद्धये for the purification of the heart योगं Yoga युञ्ज्यात् should practise.

There, seated on that seat, making the mind one-pointed, and subduing the action of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ॥
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

VI. 13.

कायशिरोग्रीवं Body, head and neck समं erect अचलं still धारयन् holding स्थिरः (being) firm स्वं one's own नासिकाग्रं tip of the nose संप्रेक्ष्य gazing दिशः directions च and अनवलोकयन् not looking.

Let him firmly hold his body, head and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around.

[*Gazing at the tip of his nose*,—could not be

literally meant here, because then the mind would be fixed only there, and not on the Self: when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, *as it were*, on the tip of the nose.]

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ॥
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

VI. 14.

प्रशान्तात्मा Serene-hearted विगतभीः fearless ब्रह्मचारिव्रते in the vow of a Brahmachari स्थितः established मनः mind संयम्य controlling मच्चित्तः thinking on me मत्परः having me as the supreme goal युक्तः steadfast आसीत should sit.

With the heart serene and fearless, firm in the vow of a Brahmachari, with the mind controlled, and ever thinking of Me, let him sit (in Yoga) having Me as his supreme goal.

युंजन्नेवं सदात्मानं योगी नियतमानसः ॥
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

VI. 15.

एवं Thus सदा always आत्मानं mind युंजन् keeping steadfast नियतमानसः one with subdued mind योगी Yogi निर्वाणपरमां that which culminates in Nirvana (Moksha) मत्संस्थां residing in me शान्ति peace अधिगच्छति attains.

Thus always keeping the mind steadfast, the Yogi of subdued mind, attains the peace residing in Me,—the peace which culminates in Nirvana (Moksha).

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ॥
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

VI. 16.

अर्जुन O Arjuna अत्यश्नतः of one who eats much न not योगः Yoga अस्ति is न not च and एकान्तं at all अनश्नतः of one who does not eat न not च and अतिस्वप्नशीलस्य of one who sleeps much न not च and एव verily जाग्रतः of the wakeful.

(Success in) Yoga is not for him who eats too much or too little—nor, O Arjuna, for him who sleeps too much or too little.

[The Yogashastra prescribes: "Half (the stomach) for food and condiments, the third (quarter) for water, and the fourth should be reserved for free motion of air."]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ॥
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

VI. 17.

युक्ताहारविहारस्य Of one who is moderate in eating and recreation (such as walking &c.) कर्मसु in actions युक्तचेष्टस्य of one who is moderate in effort (for work) युक्तस्वप्नावबोधस्य of one who is moderate in sleep and wakefulness दुःखहा destructive of misery योगः Yoga भवति becomes.

To him who is temperate in eating and recreation, in his effort for work, and in sleep and wakefulness, Yoga becomes the destroyer of misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ॥
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

VI. 18.

यदा When विनियतं completely controlled चित्तं mind आत्मनि in the Self एव verily अवतिष्ठते rests

तदा then सर्वकामेभ्यः from all desires निस्पृहः free from longing युक्तः steadfast इति this उच्यते is said.

When the completely controlled mind rests serenely in the Self alone, free from longing after all desires, then is one called steadfast, (in the Self).

यथा दीपो निवातस्थो नेंगते सोपमा स्मृता ॥
योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥१६॥

VI. 19.

यथा As निवातस्थः placed in a windless spot दीपः lamp न not इंगते flickers आत्मनः of the Self योगं concentration युंजतः of the practising one यतचित्तस्य of one with subdued mind योगिनः of the Yogi सा that उपमा simile स्मृता is thought.

"As a lamp in a spot sheltered from the wind, does not flicker,"—even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ॥
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ॥
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ॥
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते॥२२॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ॥
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा॥२३॥

VI. 20.

यत्र In which state योगसेवया by the practice of

concentration निरुद्धं absolutely restrained चित्तं mind उपरमते attains quietude यत्र in which state च and आत्मना by self आत्मानं the Self पश्यन् seeing आत्मनि in the Self एव alone तुष्यति is satisfied.

VI. 21.

(यत्र Where) अयं this यत्तत् that which आत्यन्तिकं infinite बुद्धिग्राह्यं perceived by the intellect अतीन्द्रियं transcending the senses सुखं bliss वेत्ति knows यत्र where च and स्थितं established तत्त्वतः from one's real state न not चलति departs.

VI. 22.

यं Which लब्ध्वा having obtained ततः from that अधिकं superior अपरं other लाभं acquisition न not मन्यते is regarded यस्मिन् in which स्थितः established गुरुणा by great दुःखेन sorrow अपि even न not विचाल्यते is moved.

VI. 23.

तं That दुःखसंयोगवियोगं a state of severance from the contact of pain योगसंज्ञितं called by the name of Yoga विद्यात् should know अनिर्विण्णचेतसा with undepressed heart सः that योगः Yoga निश्चयेन with perseverance योक्तव्यः should be practised.

When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing Self by the self, is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, no other acquisition is regarded superior to that, and where established, he is not moved even by heavy sorrow;—let that be known as

the state, called by the name of Yoga,—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.

[*Which is perceived......intellect*: Which the purified intellect can grasp independently of the senses. When in meditation, the mind is deeply concentrated, the senses do not function, and are resolved into their cause,—that is, the mind, and when the latter is steady, so that there is only the intellect functioning, or in other words, cognition only exists, the indescribable Self is realised.]

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ॥
मनसैवेन्द्रियग्रामं विनियम्य समंततः ॥२४॥

VI. 24.

संकल्पप्रभवान् Born of Sankalpa सर्वान् all कामान् desires अशेषतः without reserve त्यक्त्वा abandoning मनसा by mind एव alone समंततः from all sides इन्द्रियग्रामं group of senses विनियम्य completely restraining,

Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions,

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ॥
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् २५

IV. 25.

धृतिगृहीतया Set in patience बुद्ध्या by the intellect मनः mind आत्मसंस्थं placed in the Self कृत्वा making शनैः शनैः by degrees उपरमेत् should attain quietude न not किंचित् anything अपि even चिन्तयेत् should think.

With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ॥
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

VI. 26.

चंचलं Restless अस्थिरं unsteady मनः mind यतः यतः from whatever (reason) निश्चरति wanders away ततः ततः from that एतत् this (मनः mind) नियम्य curbing आत्मनि in the Self एव alone वशं subjugation नयेत् should bring.

Through whatever reason the restless, unsteady mind wanders away, let him curbing it from that, bring it under the subjugation of the Self alone.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ॥
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

VI. 27.

प्रशान्तमनसं One of perfectly tranquil mind शान्तरजसं one whose passions are quieted अकल्मषं one who is free from taint ब्रह्मभूतम् Brahman-become एनं this योगिनं Yogin हि verily उत्तमं supreme सुखं bliss उपैति comes.

Verily, the supreme bliss comes to that Yogi, of perfectly tranquil mind, and passions quieted, Brahman-become, and freed from taint.

[*Brahman-become i. e.*, one who has realised that all is Brahman.

Taint—of good and evil.]

युंजन्नेवं सदात्मानं योगी विगतकल्मषः ॥
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

VI. 28.

एवं Thus सदा constantly आत्मानं mind युंजन् engaging विगतकल्मषः freed from taint योगी Yogi सुखेन easily ब्रह्मसंस्पर्शं generated by the contact with Brahman अत्यन्तं intense सुखं bliss अश्नुते attains.

The Yogi freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ॥
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

VI. 29.

योगयुक्तात्मा One whose heart is steadfast in Yoga सर्वत्र everywhere समदर्शनः one who sees the same आत्मानं Self सर्वभूतस्थं abiding in all beings सर्वभूतानि all beings च and आत्मनि in the Self ईक्षते sees.

With the heart concentrated by Yoga, with the eye of even-ness for all things, he beholds the Self in all beings and all beings in the Self.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ॥
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

VI. 30.

यः Who मां me सर्वत्र everywhere पश्यति sees मयि in me च and सर्वं everything पश्यति sees तस्य his (to him) अहं I न not प्रणश्यामि vanish सः he च and मे my (to me) न not प्रणश्यति vanishes.

He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

[*Separated, i. e.*, by time, space, or anything intervening.]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ॥
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

VI. 31.

यः Who सर्वभूतस्थितं dwelling in all beings मां me एकत्वं unity आस्थितः established भजति worships सर्वथा in every way वर्त्तमानः remaining अपि even सः that योगी Yogi मयि in me वर्तते abides.

He who worships Me, dwelling in all beings, being established in unity, whatever his mode of life, that Yogi abides in Me.

[*Worships Me* : realises Me as the Self of all.

Established in unity, i. e., having resolved all duality in the underlying unity.]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ॥
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

VI. 32.

अर्जुन O Arjuna यः who सर्वत्र everywhere सुखं pleasure वा or यदि if वा or दुःखं pain आत्मौपम्येन by comparison with himself समं the same पश्यति sees सः that योगी Yogi परमः highest मतः is regarded.

He who judges of pleasure or pain everywhere, by the same standard, as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

[Seeing that whatever is pleasure or pain to himself, is alike pleasure or pain to all beings, he, the highest of Yogins, wishes good to all and evil to none,—he is always harmless and compassionate to all creatures.]

अर्जुन उवाच ॥

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ॥
एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ३३

VI. 33.

अर्जुनः Arjuna उवाच said :

मधुसूदन O slayer of Madhu त्वया by thee साम्येन by unity or evenness यः which अयं this योगः Yoga प्रोक्तः said एतस्य its स्थिरां lasting स्थितिं endurance चंचलत्वात् from restlessness अहं I न not पश्यामि see.

Arjuna said :

This Yoga which has been taught by Thee, O slayer of Madhu, as characterised by evenness, I do not see (the possibility of) its lasting endurance, owing to restlessness (of the mind).

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ॥
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

VI. 34.

कृष्ण O Krishna हि verily मनः mind चंचलं restless प्रमाथि turbulent बलवत् strong दृढं unyielding अहं I तस्य of that निग्रहं control वायोः of the wind इव like सुदुष्करं difficult to do मन्ये regard.

Verily, the mind, O Krishna, is restless, turbulent, strong, and unyielding ; I regard it quite as hard to achieve its control, as that of the wind.

['*Krishna,*' is derived from '*Krish,*' to scrape: Krishna is so called, because He scrapes or draws away all sins and other evils from His devotees.]

श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ॥
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

VI. 35.

श्रीभगवान् The Blessed Lord उवाच said:

महाबाहो O mighty-armed मनः mind दुर्निग्रहं difficult of control चलं restless असंशयं undoubtedly तु but कौन्तेय O son of Kunti अभ्यासेन by practice वैराग्येण by renunciation च and गृह्यते is restrained.

The Blessed Lord said:

Without doubt, O mighty-armed, the mind is restless, and difficult to control; but through practice and renunciation, O son of Kunti, it may be governed.

[C. f. Patanjali I. 12.

Practice: Earnest and repeated attempt to make the mind steady in its unmodified state of Pure Intelligence, by means of constant meditation upon the chosen Ideal.

Renunciation: Freedom from desire, for any pleasures, seen or unseen, achieved by a constant perception of evil in them.]

असंयतात्मना योगो दुष्प्राप इति मे मतिः ॥
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

VI. 36.

असंयतात्मना By a man of uncontrolled self योगः Yoga दुष्प्राप hard to attain इति this मे my मतिः conviction वश्यात्मना by the self-controlled one तु

but उपायत: by right means यतता by the striving one अवाप्तुं to obtain शक्य: possible.

Yoga is hard to be attained by one of uncontrolled self: such is my conviction; but the self-controlled, striving by right means, can obtain it.

अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति॥३७॥

VI. 37.

अर्जुन: Arjuna उवाच said:

कृष्ण Krishna श्रद्धया by Shraddhâ उपेत: possessed अयति: uncontrolled योगात् from Yoga चलितमानस: one whose mind wanders away योगसंसिद्धिं perfection in Yoga अप्राप्य not gaining कां which गतिं end गच्छति meets.

Arjuna said:

Though possessed of Shraddhâ but unable to control himself, with the mind wandering away from Yoga, what end does one, failing to gain perfection in Yoga, meet, O Krishna?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ॥
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

VI. 38.

महाबाहो O mighty-armed ब्रह्मण: of Brahman पथि in the path विमूढ: deluded अप्रतिष्ठ: supportless उभयविभ्रष्ट: fallen from both छिन्न rent अभ्रं cloud इव like न not नश्यति perishes कच्चित् particle implying question.

Does he not, fallen from both, perish, without

support, like a rent cloud, O mighty-armed, deluded in the path of Brahman?

[*Fallen from both*: That is, from both the paths of knowledge and action.]

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ॥
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

VI. 39.

कृष्ण O Krishna मे my एतत् this संशयं doubt अशेषतः completely छेत्तुं to dispel अर्हसि art justified त्वदन्यः but thee अस्य of this संशयस्य doubt छेत्ता dispeller न not हि verily उपपद्यते is fit.

This doubt of mine, O Krishna, Thou shouldst completely dispel; for it is not possible for any but Thee to dispel this doubt.

[Since there can be no better teacher than the Omniscient Lord.]

श्रीभगवानुवाच ॥
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ॥
नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

VI. 40.

श्रीभगवान् The Blessed Lord उवाच said:

पार्थ O son of Prithâ न not एव verily इह here न not अमुत्र hereafter तस्य his विनाशः destruction विद्यते is तात O my son हि verily कल्याणकृत् doer of good कश्चित् any दुर्गतिं bad state, hence grief न not गच्छति goes.

The Blessed Lord said:

Verily, O son of Prithâ, there is destruction for him, neither here nor hereafter: for, the doer of good, O my son, never comes to grief.

[*Tāta*—son. A disciple is looked upon as a son; Arjuna is thus addressed having placed himself in the position of a disciple to Krishna.]

प्राप्य पुण्यकृतांल्लोकानुषित्वा शाश्वतीः समाः ॥
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

VI. 41.

योगभ्रष्टः One fallen from Yoga **पुण्यकृतां** of the righteous **लोकान्** worlds **प्राप्य** having attained **शाश्वतीः** eternal **समाः** years **उषित्वा** having dwelt **शुचीनां** of the pure **श्रीमतां** of the prosperous **गेहे** in the home **अभिजायते** reincarnates.

Having attained to the worlds of the righteous, and dwelling there for everlasting years, the fallen in Yoga, reincarnates in the home of the pure and the prosperous.

[*Everlasting years*—not absolutely, meaning a very long period.]

अथवा योगिनामेव कुले भवति धीमताम् ॥
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

VI. 42.

अथवा Or **धीमतां** of the wise **योगिनां** of the Yogis **एव** verily **कुले** in the family **भवति** is born **ईदृशं** such **यत्** which **जन्म** birth **एतत्** this **हि** verily **लोके** in the world **दुर्लभतरं** very rare to obtain.

Or else he is born into a family of wise Yogis only; verily, a birth such as that, is very rare to obtain in this world.

[*Very rare*: more difficult than the one mentioned in the preceding sloka.]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ॥
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

VI. 43.

तत्र There पौर्वदेहिकं acquired in his former body तं that बुद्धिसंयोगं union with intelligence लभते gains कुरुनन्दन O son of the Kurus च and ततः than that भूयः more संसिद्धौ for perfection यतते strives.

There he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O son of the Kurus.

[*Intelligence*—Samskâra : Store of experience in the shape of impressions and habits.

Strives......perfection : Strives more strenuously to attain to higher planes of realisation than those acquired in his former birth.]

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ॥
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

VI. 44.

तेन By that एव verily पूर्वाभ्यासेन previous practice अवशः helpless अपि even सः he ह्रियते is borne योगस्य of Yoga जिज्ञासुः enquirer अपि even शब्दब्रह्म Word-Brahman (the Vedas) अतिवर्तते goes beyond.

By that previous practice alone, he is borne on in spite of himself. Even the enquirer after Yoga, rises superior to the performer of Vedic actions.

[*Borne on in spite of himself* : carried to the goal of the course which he marked out for himself in his last incarnation, by the force of his former Samskâras, though he might be unconscious of them—or even unwilling, to pursue it, owing to the interference of some untoward Karma.

Rises &c : lit. goes beyond the Word-Brahman, i. e., the Vedas.]

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ॥
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

VI. 45.

तु But प्रयत्नात् with assiduity यतमानः striving योगी Yogi संशुद्धकिल्बिषः purified of taint अनेकजन्मसंसिद्धः perfected through many births ततः then परां supreme गतिं goal याति attains.

The Yogi striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ४६

VI. 46.

योगी Yogi तपस्विभ्यः than ascetics अधिकः superior ज्ञानिभ्यः than the learned अपि even अधिकः superior कर्मिभ्यः than the performers of action च and योगी Yogi अधिकः superior मतः deemed तस्मात् therefore अर्जुन O Arjuna योगी Yogi भव be.

The Yogi is regarded as superior to those who practise asceticism, also to those who have obtained wisdom (through the Shâstras). He is also superior to the performers of action, (enjoined in the Vedas). Therefore, be thou a Yogi, O Arjuna!

[*Wisdom*: Knowledge from precepts, but not direct insight into the Divine Truth.]

योगीनामपि सर्वेषां मद्गतेनान्तरात्मना ॥
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

VI. 47.

यः Who श्रद्धावान् endued with Shraddhâ मद्गतेन

absorbed in me अन्तरात्मना with inner self मां me भजते worships सः he मे by me सर्वेषां of all योगिनाम् Yogis अपि even युक्ततमः most steadfast मतः regarded.

And of all Yogis, he who with the inner self merged in Me, who with Shraddhâ devotes himself to Me, is considered by Me, as the most steadfast.

[*Of all Yogis*—of all Yogis he who devotes himself to the All-pervading Infinite, is superior to those who devote themselves to the lesser ideals, or gods, such as Vasu, Rudra, Aditya, etc.]

इति ध्यानयोगो नाम षष्ठोऽध्यायः ॥

The end of the sixth chapter, designated THE WAY OF MEDITATION.

——:o:——

Srimad-Bhagavad-Gita.

॥ सप्तमोऽध्यायः ॥

SEVENTH CHAPTER

श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युंजन्मदाश्रयः ॥
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

VII. 1.

श्रीभगवान् The Blessed Lord उवाच said:

पार्थ O son of Prithâ मयि in me आसक्तमनाः with mind intent on me मदाश्रयः taking refuge in me योगं Yoga युंजन् practising समग्रं wholly मां me असंशयं doubtless यथा how ज्ञास्यसि shall know तत् that शृणु hear.

The Blessed Lord said:

With the mind intent on Me, O son of Prithâ, taking refuge in Me, and practising Yoga, how thou shalt without doubt know Me fully, that do thou hear.

[*Fully* i. e., possessed of infinite greatness, strength, power, grace, and other infinite attributes.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ॥
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

VII. 2.

अहं I ते to thee सविज्ञानं combined with realisation इदं this ज्ञानं knowledge अशेषतः in full वक्ष्यामि shall tell यत् which ज्ञात्वा having known इह here भूयः more अन्यत् anything else ज्ञातव्यं what ought to be known न not अवशिष्यते remains.

I shall tell you in full, of knowledge, speculative and practical, knowing which, nothing more here remains to be known.

[*Nothing more*—because he who knows the Reality, becomes Omniscient.]

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ॥
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

VII. 3.

मनुष्याणां Of men सहस्रेषु among thousands कश्चित् some one सिद्धये for perfection यतति strives यततां of the striving ones सिद्धानां of the blessed ones अपि even कश्चित् some one मां me तत्त्वतः in reality वेत्ति knows.

One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones, striving thus, knows Me in reality.

[*The Blessed*: Siddhânâm—this word literally means the perfected ones—but here it means only those who acquiring good Karma in a past incarnation, strive for freedom in this life.]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ॥
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

VII. 4.

भूमिः Earth आपः water अनलः fire वायुः air खं ether

मनः mind बुद्धिः intellect एव verily अहंकारः egoism च and इति thus इयं this मे my अष्टधा eightfold भिन्ना divided प्रकृतिः Prakriti, the Maya belonging to the Ishwara.

Bhumi (earth), Apa (water), Anala (fire), Vâyu (air), Kham (ether), mind, intellect, and egoism : thus is My Prakriti divided eightfold.

[The *raison d'être* of this reduction of matter into five elements, is quite different from that conceived by modern science. Man has five senses only, just five ways in which he can be affected by matter, therefore his perception of matter cannot be divided further. The five elements are of two kinds, subtle and gross. The gross state is said to be formed by taking half of a subtle element, and adding $\frac{1}{8}$th to it, of each of the rest: e. g., gross Akâsha = $\frac{1}{2}$ subtle Akâsha + $\frac{1}{8}$th subtle Vâyu, + $\frac{1}{8}$th subtle Tejas, + $\frac{1}{8}$th subtle Apah, + $\frac{1}{8}$th subtle Bhumi. Then again, the ether, air, light, water, and earth of modern science, do not answer to the five elements of Hindu philosophy. Akâsha is just the sound-producing agency. From Akâsha rise Vâyu, having the properties of sound and touch. From Vâyu springs Tejas, possessing the property of visibility, as well as those of its predecessors. From Tejas rises Apah, combining with the above properties its distinctive feature,—flavour. Bhumi comes from Apah, bringing the property of smell to its inheritance.]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ॥
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

VII. 5.

तु But इयं this अपरा lower इतः from this अन्यां different जीवभूतां the very life-element मे my परां higher

प्रकृतिं Prakriti विद्धि know महाबाहो O mighty-armed यया by which इदं this जगत् universe धार्यते is sustained.

This is the lower (Prakriti). But different from it, know thou, O mighty-armed, My higher Prakriti—the principle of self-consciousness, by which this universe is sustained.

[The former Prakriti is lower, being productive of evil, itself constituting the bondage of Samsâra.]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ॥
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

VII. 6.

सर्वाणि All भूतानि beings एतद्योनीनि those of which these two (Prakritis) are the womb इति this उपधारय know अहं I कृत्स्नस्य of the whole जगतः universe प्रभवः source तथा and also प्रलयः dissolution.

Know that these (two Prakritis) are the womb of all beings. I am the origin and dissolution of the whole universe.

[*I am the origin &c* : In Me the whole universe originates and dissolves, as everything springs from My Prakriti.]

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ॥
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

VII. 7.

धनंजय O Dhananjaya मत्तः than me परतरं higher अन्यत् else किंचित् aught न not अस्ति is सूत्रे in a thread मणिगणाः a row of jewels इव like इदं this सर्वं all मयि in me प्रोतं is strung.

Beyond Me, O Dhananjaya, there is naught. All this is strung in Me, as a row of jewels on a thread.

[*Beyond Me*—there is no other cause of the universe but Me.]

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ॥
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

VII. 8.

कौन्तेय O son of Kunti अहं I अप्सु in waters रसः sapidity शशिसूर्ययोः in moon and sun प्रभाः radiance सर्ववेदेषु in all the Vedas प्रणवः syllable Om खे in Akâsha शब्दः sound नृषु in men पौरुषं humanity अस्मि am.

I am the sapidity in waters, O sun of Kunti; I, the radiance in moon and sun; I am the syllable Om in all the Vedas, sound in Akàsha, and the Indwelling in mankind.

[*Indwelling*—Paurusham : the state of the Purusha or Indweller : the Indwelling of the Self makes the human-ness in mankind.

In *Me* as essence, all these are woven, as being *My* manifestations.]

पुण्यो गंधः पृथिव्यां च तेजश्चास्मि विभावसौ ॥
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

VII. 9.

च And पृथिव्यां in earth पुण्यः sacred गन्धः fragrance च and विभावसौ in fire तेजः brilliancy सर्वभूतेषु in all beings जीवनं life च and तपस्विषु in ascetics तपः austerity अस्मि (I) am.

I am the sacred fragrance in earth, and the

brilliance in fire am I; the life in all beings, and the austerity am I in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ॥
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

VII. 10.

पार्थ O son of Prithâ मां me सर्वभूतानां of all beings सनातनं eternal बीजं seed विद्धि know बुद्धिमतां of the intelligent बुद्धिः intellect तेजस्विनां of the heroic तेजः heroism अहं I अस्मि am.

Know Me, O son of Prithâ, as the eternal seed of all beings. I am the intellect of the intelligent, and the heroism of the heroic.

बलं बलवतामस्मि कामरागविवर्जितम् ॥
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

VII. 11.

भरतर्षभ O bull among the Bhâratas (अहं I) बलवतां of the strong कामरागविवर्जितं devoid of desire and attachment बलं strength अस्मि am भूतेषु in beings धर्माविरुद्धः unopposed to Dharma कामः desire अस्मि (I) am.

Of the strong, I am the strength devoid of desire and attachment. I am, O bull among the Bhâratas, desire in beings, unopposed to Dharma.

[*Desire—Kâma* : thirst for objects not present to the senses.

Attachment—Râga : for those presented to the senses.

Unopposed to Dharma: the desire simply for the bare maintenance of life, certainly not that

which causes thirst and attachment for sense-objects.]

ये चैव सात्विका भावा राजसास्तामसाश्च ये ॥
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

VII. 12.

ये Whatever च and एव verily सात्विकाः belonging to Sattva भावाः states च and ये whatever राजसाः belonging to Rajas तामसाः belonging to Tamas तान् them मत्तः proceeding from me एव verily इति this विद्धि know तु but अहं I तेषु in them न not ते they मयि in me.

And whatever states pertaining to Sattva, and those pertaining to Rajas, and Tamas, know them to proceed from Me alone; still I am not in them, but they are in Me.

[All things are in Him, yet not He in them. Logically, this can only happen in super-imposition through illusion: as that of a ghost seen in the stump of a tree; the ghost is in the stump, from the point of view of the man in the dark, but the stump is never in the ghost. Similarly the universe is super-imposed on the Lord, seen in His place through Maya, but He is not in it. The Lord returns to the same teaching in Chap. IX. 4. 5.]

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ॥
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

VII. 13.

एभिः By these त्रिभिः three गुणमयैः composed of Gunas भावैः states मोहितं deluded इदं this सर्वं all जगत् world एभ्यः from them परं distinct अव्ययं immutable मां me न not अभिजानाति knows.

Deluded by these states, the modifications

of the three Gunas (of Prakriti), all this world does not know Me, beyond them, and immutable.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ॥
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

VII. 14.

हि Verily एषा this गुणमयी constituted of Gunas दैवि divine मम my माया illusion दुरत्यया difficult to cross over ये who माम् एव me only प्रपद्यन्ते take refuge (in) ते they एतां this मायां illusion तरन्ति get across.

Verily, this divine illusion of Mine, constituted of the Gunas, is difficult to cross over; those who devote themselves to Me alone, cross over this illusion.

[*Divine*: transcending human perception.

Devote......alone: Abandoning all formal religion (Dharma) completely take refuge in *Me*, their own Self, the Lord of Illusion.]

न मां दुष्कृतिनोमूढाः प्रपद्यन्ते नराधमाः ॥
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

VII. 15.

दुष्कृतिनः evil-doers मूढाः the deluded नराधमाः the lowest of men मायया by Mâyâ अपहृतज्ञानाः deprived of discrimination आसुरं belonging to Asura भावं way आश्रिताः those who have followed मां me न not प्रपद्यन्ते devote themselves.

They do not devote themselves to Me,—the evil-doers, the deluded, the lowest of men, deprived of discrimination by Maya, and following the way of Asuras.

[*Way of Asuras*, i. e., cruelty, untruth, and the like.]

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ॥
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

VII. 16.

भरतर्षभ O bull among the Bhâratas अर्जुन O Arjuna चतुर्विधाः four kinds सुकृतिनः virtuous जनाः people आर्तः the distressed जिज्ञासुः the seeker for knowledge अर्थार्थी the seeker for enjoyment च and ज्ञानी the wise मां me भजन्ते worship.

Four kinds of virtuous men worship Me, O Arjuna,—the distressed, the seeker for knowledge, the seeker for enjoyment, and the wise, O bull among the Bhâratas.

[*Seeker for enjoyment*: One who wishes for objects of enjoyment, both here and hereafter.

The Wise: One who has forsaken all desires, knowing them to arise from Maya.]

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ॥
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

VII. 17.

तेषां Of them नित्ययुक्तः ever-steadfast एकभक्तिः whose devotion is to the One ज्ञानी the wise विशिष्यते excels हि verily अहम् I ज्ञानिनः of the wise अत्यर्थं supremely प्रियः dear सः he च and मम my प्रियः dear.

Of them, the wise man, ever-steadfast, (and fired) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ॥

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् १८

VII. 18.

एते These सर्वे all एव surely उदाराः noble तु but ज्ञानी the wise आत्मा Self एव very मे my मतं conviction हि verily युक्तात्मा steadfast-minded सः he अनुत्तमां the supreme गतिं goal मां me एव verily आस्थितः is established.

Noble indeed are they all, but the wise man I regard as my very Self; for with the mind steadfast, he is established in Me alone, as the supreme goal.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ॥
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

VII. 19.

बहूनां Of many जन्मनां of births अन्ते at the end ज्ञानवान् the wise मां me वासुदेवः Vâsudeva सर्वं all इति thus प्रपद्यते resorts सः that महात्मा the great soul सुदुर्लभः very rare.

At the end of many births, the man of wisdom takes refuge in Me, realising that all this is Vàsudeva, (the innermost Self). Very rare is that great soul.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ॥
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

VII. 20.

तैः तैः By this or that कामैः (by) desires हृतज्ञानाः those deprived of discrimination तं तं this or that नियमं rite आस्थाय having followed स्वया प्रकृत्या by their own nature नियताः led अन्यदेवताः other gods प्रपद्यन्ते worship.

Others again, deprived of discrimination by this and that desire, following this or that rite, devote themselves to other gods, led by their own natures.

[*Own natures*: Samskâras acquired in previous lives.]

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ॥
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

VII. 21.

यः यः Whatever भक्तः devotee यां यां whatsoever तनुं form श्रद्धया with Shraddhâ अर्चितुं to worship इच्छति desires तस्य तस्य of him ताम् that एव surely श्रद्धां Shraddhâ अहं I अचलां unflinching विदधामि make.

Whatever a devotee seeks to worship with Shraddhà, what form soever that Shraddhá of his,—that do I make unwavering.

स तया श्रद्धया युक्तस्तस्याराधनमीहते ॥
लभते च ततः कामान्मयैव विहितान्हि तान् ॥२२॥

VII. 22.

सः He तया with that श्रद्धया (by) Shraddhâ युक्तः endued तस्य of it आराधनं worship ईहते engages in च and ततः from that मया by me एव surely विहितान् dispensed तान् those कामान् desires हि verily लभते gains.

Endued with that Shraddhâ, he engages in the worship of that, and from it, gains his desires,—those being verily dispensed by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ॥
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

VII. 23.

तु But अल्पमेधसां तेषां of those of little understanding तत् that फलं fruit अन्तवत् limited भवति becomes देवयजः the worshippers of Devas देवान् Devas यान्ति go मद्भक्ताः my devotees माम् me अपि too यान्ति attain.

But the fruit, (accruing) to these men of little understanding is limited. The worshippers of Devas go to the Devas ; My devotees too come to Me.

[*These men of little understanding*: Though the amount of exertion is the same (in the two kinds of worship), these people do not take refuge in Me, so that they may attain infinite results.]

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ॥
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

VII. 24.

अबुद्धयः The foolish मम my अव्ययं immutable अनुत्तमं unsurpassed परं supreme भावं nature अजानन्तः not knowing अव्यक्तं the unmanifested मां me व्यक्तिं manifestation आपन्नं come मन्यन्ते regard.

The foolish regard Me as (only) the unmanifested come into manifestation, not knowing My supreme state,—the Immutable and transcendental.

[The ignorant take Me as an ordinary mortal, assuming embodiment from the unmanifested state, like all other men, being impelled by the force of past Karma. This is due to their ignorance of My real nature, hence they do not worship the One without a second.]

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ॥

मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥२५॥

VII. 25.

अहं I योगमायासमावृत: veiled by Yoga-Maya i. e., illusion born of Yoga or the union of three Gunas सर्वस्य to all प्रकाश: manifest मूढ: the deluded अयं this लोक: world अजं the unborn अव्ययं the immutable मां me न not अभिजानाति knows.

Veiled by the illusion born of the congress of the Gunas, I am not manifest to all. This deluded world knows Me not, the Unborn, the Immutable.

वेदाहं समतीतानि वर्तमानानि चार्जुन ॥
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

VII. 26.

अर्जुन O Arjuna समतीतानि the past च and वर्तमानानि the present भविष्याणि the future च and भूतानि beings अहं I वेद know तु but मां me कश्चन any one न not वेद knows.

I know, O Arjuna, the beings of the whole past, and the present, and the future, but Me none knoweth.

[This *Yoga-māyā* spread over the Lord, which veils the understanding of others in recognising Him, does not obscure His own knowledge, as it is His, and He is the wielder of it,—just as the glamour (Maya) caused by a juggler (Mayavin) does not obstruct his own knowledge. This illusion which binds others, cannot dim His vision.]

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ॥
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥२७॥

VII. 27.

परन्तप O Scorcher of foes भारत O descendant of Bharat सर्गे at birth इच्छाद्वेषसमुत्थेन arisen from desire and aversion द्वन्द्वमोहेन by the delusion of the pairs of opposites सर्वभूतानि all beings संमोहं delusion यान्ति go.

By the delusion of the pairs of opposites, arising from desire and aversion, O descendant of Bharata, all beings fall into delusion at birth, O scorcher of foes.

[To one whose mind is subject to the dualistic delusion, caused by the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world; far less can such an intellect grasp the transcendental knowledge of the innermost Self.]

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ॥
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

VII. 28.

तु But पुण्यकर्मणां of men of virtuous deeds येषां whose जनानां of men पापं sin अन्तगतं is at an end द्वन्द्व-मोहनिर्मुक्ताः freed from the delusion of the pairs of opposites ते they दृढव्रताः men of firm resolve मां me भजन्ते worship.

Those men of virtuous deeds, whose sin has come to an end,—they freed from the delusion of the pairs of opposites, worship Me with firm resolve.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ॥
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

VII. 29.

जरामरणमोक्षाय For freedom from old age and

death मां in me आश्रित्य having taken refuge ये who यतन्ति strive ते they तत् that ब्रह्म Brahman कृत्स्नं the whole अध्यात्मं Adhyâtma अखिलं the entire कर्म Karma च and विदुः know.

Those who strive for freedom from old age and death, taking refuge in Me,—they know Brahman, the whole of Adhyàtma, and Karma in its entirety.

[*(They know) the whole of Adhyâtma*: They realise in full the Reality underlying the innermost individual Self.]

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ॥
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

VII. 30.

ये Who च and मां me साधिभूतं साधिदैवं साधियज्ञं च with Adhibhuta, Adhidaiva, and Adhiyajna विदुः know ते they युक्तचेतसः steadfast in mind प्रयाणकाले at the time of death अपि even मां me विदुः know.

Those who know Me with the Adhibhuta, and the Adhidaiva, and with the Adhiyajna, (continue to) know Me even at the time of death, steadfast in mind.

[Their consciousness of Me continues as ever, unaffected by the change of approaching death.]

इति ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

The end of the seventh chapter designated, THE WAY OF KNOWLEDGE WITH REALISATION.

——:o:——

Srimad-Bhagavad-Gita.

॥ अष्टमोऽध्यायः ॥

EIGHTH CHAPTER

अर्जुन उवाच ॥
किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ॥
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

VIII. 1.

अर्जुनः Arjuna उवाच said :

पुरुषोत्तम O best of Purushas तत् that ब्रह्म Brahman किं what अध्यात्मं Adhyâtma किं what कर्म Karma (च and) किं what अधिभूतं Adhibhuta किं what प्रोक्तं called किं what च and अधिदैवं Adhidaiva उच्यते is said.

Arjuna said :

What is that Brahman, what is Adhyàtma, what is Karma, O best of Purushas? What is called Adhibhuta, and what Adhidaiva?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ॥
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

VIII. 2.

मधुसूदन O destroyer of Madhu अत्र here अस्मिन् in this देहे body कः who कथं how अधियज्ञः Adhiyajna च and प्रयाणकाले at the time of death नियतात्मभिः by the self-controlled कथं how ज्ञेयः knowable असि art.

And who in what way is Adhiyajna here in this body, O destroyer of Madhu? And how art Thou known at the time of death, by the self-controlled?

श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ॥
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

VIII. 3.

श्रीभगवान् The Blessed Lord उवाच said:

अक्षरं The Imperishable परमं Supreme ब्रह्म Brahman स्वभावः (His) nature, the dwelling of Brahman in each individual body अध्यात्मं Adhyâtma उच्यते is said भूतभावोद्भवकरः that which causes the existence and genesis of beings विसर्गः offering (to gods) कर्मसंज्ञितः is called Karma.

The Blessed Lord said:

The Imperishable is the Supreme Brahman. Its dwelling in each individual body, is called Adhyàtma; the offering in sacrifice which causes the genesis and support of beings, is called Karma.

[*Offering in sacrifice*—includes here all virtuous works.

Karma: Cf. III. 14. 15.]

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ॥
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

VIII. 4.

देहभृतां Of the embodied वर the best क्षरः perishable भावः existence अधिभूतं Adhibhuta पुरुषः In-

dweller अधिदैवतं Adhidaivata अत्र here देहे in the body अहं I एव verily अधियज्ञः Adhiyajna.

The perishable adjunct is the Adhibhuta, and the Indweller is the Adhidaivata ; I alone am the Adhiyajna here in this body, O best of the embodied.

[*Adhibhuta*: that perishable adjunct which is different from, and yet depends for its existence on the self-conscious principle, i. e., everything material, everything that has birth.

Adhidaivata: the universal Self in Its subtle aspect: the Centre from which all living beings have their sense-power.

Adhiyajna; the presiding deity of sacrifice,—Vishnu.]

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ॥
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥
VIII. 5.

च And अन्तकाले at the time of death माम् me एव only स्मरन् remembering कलेवरं body मुक्त्वा leaving यः who प्रयाति goes forth सः he मद्भावं my being याति attains अत्र here संशयः doubt न not अस्ति is.

And he, who at the time of death, meditating on Me alone, goes forth, leaving the body, attains My Being : there is no doubt of this.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ॥
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥
VIII. 6.

अन्ते At the end यं यं whatever भावं idea (object) वा or अपि even स्मरन् remembering कलेवरं body त्यजति leaves कौन्तेय O son of Kunti सदा constantly

तद्भावभावितः inured to the thought of that object तं तं that एव alone एति attains.

Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kunti, (because) of his constant thought of that object.

[*Constant thought*: the idea is, that the most prominent thought of one's life occupies the mind at the time of death. One cannot get rid of it, even as one cannot get rid of a disagreeable thought-image in a dream; so, the character of the body to be attained next, by one, is determined accordingly, i. e., by the final thought.]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ॥
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥७॥

VIII. 7.

तस्मात् Therefore सर्वेषु कालेषु at all times मां me अनुस्मर remember युध्य fight च and मय्यर्पितमनोबुद्धिः one, with mind and intellect devoted to me असंशयः without doubt मां me एव verily एष्यसि shall come to.

Therefore, at all times, constantly remember Me and fight. With mind and intellect absorbed in Me, thou shalt doubtless come to Me.

[*Remember me and fight*: Do thou constantly keep thy mind fixed on me and at the same time perform thy Swadharma, as befits a Kshattriya; and thus thou shalt attain the purification of the heart.]

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ॥
परमं पुरुषं दिव्यं याति पार्थानुचिंतयन् ॥८॥

VIII. 8.

पार्थ O son of Prithâ अभ्यासयोगयुक्तेन (with the

mind made) steadfast by the method of habitual meditation नान्यगामिना not moving towards any other thing चेतसा with mind परमं supreme दिव्यं resplendent पुरुषं Purusha अनुचिन्तयन् meditating याति goes.

With the mind, not moving towards anything else, made steadfast by the method of habitual meditation, and dwelling in the Supreme, Resplendent Purusha, O son of Prithâ, one goes to Him.

[*Method*—Yoga.

Resplendent—the Being in the solar orb, same as Adhidaivata, of the fourth sloka.

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ॥
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥९॥
प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ॥
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥१०॥

VIII. 9, 10.

कविं Omniscient पुराणं ancient अनुशासितारं over-ruler अणोः than atom अणीयांसं minuter सर्वस्य of all धातारं sustainer अचिन्त्यरूपं one whose form is inconceivable आदित्यवर्णं self-luminous like the sun तमसः of the darkness (of ignorance) परस्तात् beyond प्रयाणकाले at the time of death भक्त्या with devotion युक्तः endued अचलेन unmoving मनसा with mind योगबलेन with the power of Yoga च and एव verily भ्रुवोः of the two eye-brows मध्ये betwixt प्राणं Prâna

सम्यक् thoroughly आवेश्य placing यः who अनुस्मरेत् remembers सः he तं that परं supreme दिव्यं resplendent पुरुषं Purusha उपैति reaches.

The Omniscient, the Ancient, the Overruler, minuter than an atom, the Sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Maya—he, who meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eye-brows, he goes to that Supreme, Resplendent Purusha.

[*Self-luminous*: Known by no agency like the understanding, or the mind or the senses, but by Self alone.

Power of Yoga—which comes, by the constant practice of Samadhi.

Prâna: the vital current.

Fixing the whole Prâna—means, concentrating the whole will and self-consciousness.]

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ॥
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

VIII. 11.

वेदविदः Knowers of the Veda यत् which अक्षरं imperishable वदन्ति speak वीतरागाः freed from attachment यतयः self-controlled (Sannyasins) यत् which विशन्ति enter यत् which इच्छन्तः desiring ब्रह्मचर्यं Brahmacharya चरन्ति practise ते to thee तत् that पदं state to be obtained संग्रहेण in brief प्रवक्ष्ये (I) shall tell.

What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins), freed from attachment enter, to gain which goal, they live the life of a Brahmacharin, that I shall declare unto thee in brief.

[*Brahmachârin*—a religious student who takes the vow of continence etc.; every moment of this stage is one of hard discipline and asceticism.]
Cf. Kathopanishad. II. 14.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ॥
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् १२
ॐमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ॥
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

VIII. 12. 13.

सर्वद्वाराणि All inlets (senses) संयम्य having controlled मनः mind हृदि in heart निरुध्य having confined च and प्राणं Prana मूर्ध्नि in the head आधाय having placed आत्मनः of one's self योगधारणां practice of concentration आस्थितः established (in) ॐ Om इति this एकाक्षरं one-syllable ब्रह्म Brahman व्याहरन् uttering मां me अनुस्मरन् remembering देहं body त्यजन् leaving यः who प्रयाति departs सः he परमां supreme गतिं goal याति goes.

Controlling all the senses, confining the mind in the heart, drawing the Prana into the head, occupied in the practice of concentration, uttering the one-syllable "Om"—the Brahman, and meditating on Me;—he who departs, leaving the body, attains the Supreme goal.

[*Supreme goal*; the lower Brahman is meant here, not the Absolute, for, at death, according to

the Sruti, the Pranas of him who passes to the Absolute, do not depart; being Brahman he goes to Brahman. No movement can be predicated of him, because he has already become the Infinite. (Bri. Up. IV. 4 and 5.).]

—*Cf. Vedanta Sutras*, Ch. IV. Pt. II. 12 to 14.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ॥
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

VIII. 14.

अनन्यचेताः With the mind not thinking of any other object यः who मां me नित्यशः daily सततं constantly स्मरति remembers पार्थ O son of Prithâ अहं I तस्य नित्ययुक्तस्य of that ever-steadfast योगिनः of the Yogi सुलभः easily attainable.

I am easily attainable by that ever-steadfast Yogin who remembers Me constantly and daily, with a single mind, O son of Prithâ.

[*Daily*—all through life.]

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ॥
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

VIII. 15.

परमां Highest संसिद्धिं perfection गताः reaching महात्मानः the great-souled ones मां me उपेत्य having attained दुःखालयं home of pain अशाश्वतं ephemeral (च and) पुनर्जन्म re-birth न not आप्नुवन्ति get.

Reaching the highest perfection, and having attained Me, the great-souled ones, are no more subject to re-birth—the home of pain and ephemeral.

[*Ephemeral*: non-eternal, of an ever-changing nature.]

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ॥
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

VIII. 16.

अर्जुन O Arjuna आब्रह्मभुवनात् up to (i. e. including) the realm of Brahmâ लोकाः worlds पुनरावर्तिनः subject to return तु but कौन्तेय O Kounteya मां me उपेत्य having attained पुनर्जन्म re-birth न not विद्यते is.

All the worlds, O Arjuna, including the realm of Brahmà, are subject to return, but after attaining Me, O son of Kunti, there is no re-birth.

[*Subject to return*—because limited by time.]

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ॥
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

VIII. 17.

सहस्रयुगपर्यन्तं Ending in thousand Yugas ब्रह्मणः of Brahmâ यत् which अहः day युगसहस्रान्तां ending in thousand Yugas रात्रिं night (ये who) विदुः know ते those जनाः men अहोरात्रविदः knowers of day and night.

They know (the true measure of) day and night, who know the day of Brahmâ, which ends in a thousand Yugas, and the night which (also) ends in a thousand Yugas.

[*Day and night*—mean evolution and involution of the whole universe respectively.]

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ॥
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

VIII. 18.

अहरागमे At the approach of day अव्यक्तात् from the unmanifested सर्वाः all व्यक्तयः manifestations

प्रभवन्ति proceed रात्र्यागमे at the approach of night तत्र into that एव verily अव्यक्तसंज्ञके in that which is called the unmanifested प्रलीयन्ते merge.

At the approach of (Brahmà's) day, all manifestations proceed from the unmanifested state ; at the approach of night, they merge verily into that alone, called the Unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ॥
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

VIII. 19.

पार्थ O son of Prithâ सः that एव verily अयं this भूतग्रामः multitude of beings भूत्वा भूत्वा being born again and again रात्र्यागमे at the approach of night प्रलीयते merges अहरागमे at the approach of day अवशः helpless प्रभवति re-manifests.

The very same multitude of beings (that existed in the preceding day of Brahmà), being born again and again, merge, in spite of themselves, O son of Prithâ, (into the unmanifested), at the approach of night, and re-manifest at the approach of day.

[*Being born...themselves* : They repeatedly come forth and dissolve, being forced by the effects of their own Karma.]

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ॥
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

VIII. 20.

तस्मात् From that तु but अव्यक्तात् from the unmanifested परः that which is beyond अन्य another, distinct अव्यक्तः Unmanifested सनातनः Eternal यः that भावः existence सः that सर्वेषुभूतेषु in all beings

नश्यत्सु at (their) destruction न not विनश्यति dies.

But beyond this unmanifested, there is that other Unmanifested, Eternal Existence—That which is not destroyed at the destruction of all beings.

[This Unmanifested—which being the seed of the manifested, is Avidyâ itself.]

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ॥
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥

VIII. 21.

अव्यक्तः Unmanifested अक्षरः Imperishable इति thus उक्तः called तम् that परमां supreme गतिम् goal आहुः they describe यम् which प्राप्य having attained न not निवर्तन्ते they return तत् that मम my परमम् highest धाम state.

What has been called Unmanifested and Imperishable, has been described as the Goal Supreme. That is My highest state, having attained which, there is no return.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ॥
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

VIII. 22.

पार्थ O son of Prithâ भूतानि Beings यस्य of whom अन्तःस्थानि dwelling in येन by whom इदं this सर्वं all ततं pervaded तु also सः that परः Supreme पुरुषः Purusha अनन्यया by whole-souled भक्त्या by devotion लभ्यः is obtainable.

And that Supreme Purusha is attainable, O son of Prithâ, by whole-souled devotion to Him alone, in Whom all beings dwell, and by Whom all this is pervaded.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ॥
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

VIII. 23.

भरतर्षभ O bull of the Bhâratas यत्र in which काले time (path) तु but प्रयाताः travelling योगिनः Yogis अनावृत्तिम् non-return आवृत्तिं return च and एव again यान्ति go तम् that कालं time (path) वक्ष्यामि (I) shall tell.

Now I shall tell thee, O bull of the Bhàratas, of the time (path) travelling in which, the Yogis return, (and again of that, taking which) they do not return.

अग्निर्ज्योतिरहः शुक्लः षरामासा उत्तरायणम् ॥
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

VIII. 24.

अग्निः Fire ज्योतिः light अहः day-time शुक्लः the bright (fortnight) षरामासा उत्तरायणं the six months of the northern passage of the sun तत्र in this (path) प्रयाताः departed ब्रह्मविदः the knowers of Brahman जनाः people ब्रह्म Brahman गच्छन्ति go to.

Fire, flame, day-time, the bright fortnight, the six months of the Northern passage of the Sun,—taking this path, the knowers of Brahman go to Brahman.

धूमो रात्रिस्तथा कृष्णः षरामासा दक्षिणायनम् ॥
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

VIII. 25.

धूमः Smoke रात्रि night-time तथा also कृष्णः the dark (fortnight) षरामासा दक्षिणायनम् the six months of the southern passage of the sun तत्र in this (path) योगी Yogi चान्द्रमसं lunar ज्योतिः light प्राप्य attaining निवर्तते returns.

Smoke, night-time, the dark fortnight, the six months of the Southern passage of the Sun—taking this path the Yogi, attaining the lunar light, returns.

[It is difficult to decide the true significance of these two verses (24 & 25). Some are inclined to think that each of the steps means a sphere; while others, a state of consciousness. Still others think, that the series beginning with fire means developing states of illumination and renunciation, and that beginning with smoke, increasing states of ignorance and attachment.

The two paths, Devayâna and Pitriyâna, by which the souls of the dead are supposed to travel to the other world of their deserts are mentioned in the Upanishads, prominently in the Chhandogya, V. x. 1., 2. Badarayana discusses these passages in the Brahma Sutras, IV. ii. 18—21. But an interesting light has been thrown upon the question by Mr. Tilak's theory of the Arctic home of the ancestors of the Aryan race. He has also dealt with this subject specially, in a paper of great value which appeared in *Prabuddha Bharata* (Vol. IX. p. 160.) Considering the importance of the doctrine and the excellent way in which it has been elucidated by Mr. Tilak, we shall briefly note below the main heads of his argument.

The words Pitriyâna and Devayâna are used many times in the Rigveda. But the distinction made in the Upanishads about the soul's path, according as a man died during the dark or the bright half of the year was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the Pitriyâna road, whatever be the time of his death. It is therefore clear that the doctrine of the Upanishads was a later development, probably evolved after physical light and darkness had come to be connected with moral good and evil and the dual character of the world was

established. Now, if along with this we consider that death during the Southern passage of the sun was regarded as inauspicious from the Arctic times, we can see how the distinction arose between the paths of a man's soul according as he died in the dark or the bright part of the year.

As to the series of steps in each path, since Agni was believed to be the only leader of the soul on its path, and both paths ended with the passages of the sun, the starting and halting points thus settled, it was not difficult to fill in the intermediate steps. The dual character of the world is manifested in Agni as flame and smoke. The flame was therefore the starting point of one path and smoke of the other. Day and night, increasing and decreasing moon, Northern and Southern passages of the sun came next in natural order. The number of steps can easily be increased, and as a matter of fact has been increased in the Kaushitaki and some other Upanishads, on the same general principle.

Another point in this connection may be noted. There is nothing in the second or Pitriyâna path to correspond with Agni, in the first. We must therefore either reduce the number of steps in the first path by taking the words "fire" and "flame" in appositional relation and translate the same as "fire, that is flame," or increase the steps in the second by adding "fire" as one.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ॥
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥२६॥

VIII. 26.

हि Verily जगतः of the world शुक्लकृष्णे bright and dark एते these गती two paths शाश्वते eternal मते are considered एकया by one अनावृत्तिम् non-return याति goes to अन्यया by the other पुनः again आवर्तते returns.

Truly are these bright and dark paths of

the world considered eternal: one leads to non-return; by the other, one returns.

[The paths are eternal, because Samsâra is eternal.]

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ॥
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

VIII. 27.

पार्थ O son of Prithâ एते these सृती two paths जानन् knowing कश्चन whosoever योगी Yogi न मुह्यति is not deluded तस्मात् therefore अर्जुन O Arjuna सर्वेषु in all कालेषु times योगयुक्तः steadfast in Yoga भव be (thou.)

No Yogi, O son of Prithâ, is deluded after knowing these paths. Therefore, O Arjuna, be thou steadfast in Yoga, at all times.

[Knowing that one of the paths leads to Samsâra and the other to Moksha, the Yogi takes up the one leading to illumination and rejects the other.]

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ॥
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥२८॥

VIII. 28.

वेदेषु In the (study of the) Vedas यज्ञेषु in the (practice of) Yajnas तपःसु in the (practice of) austerities दानेषु in (giving) gifts एव also यत् whatever पुण्यफलं meritorious effect प्रदिष्टम् is declared च and इदम् this विदित्वा having known योगी a Yogi तत् it सर्वं all अत्येति rises above आद्यं primeval परं supreme स्थानं abode उपैति goes to.

Whatever meritorious effect is declared (in the Scriptures) to accrue from (the study of) the Vedas, (the performance of) Yajnas, (the practice of) austerities and gifts, having known this, the Yogi rises above it all, and attains to the Primeval, Supreme Abode.

[*This*—the truth imparted by the Lord in answer to the questions of Arjuna at the beginning of the present chapter.]

इति अक्षरब्रह्मयोगोनामाष्टमोऽध्यायः ॥

The end of the eighth chapter designated, THE WAY TO THE IMPERISHABLE BRAHMAN.

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Srimad-Bhagavad-Gita.

॥ नवमोऽध्यायः ॥

NINTH CHAPTER

श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ॥
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१॥

IX. 1.

श्रीभगवान् The Blessed Lord उवाच said :

इदं This गुह्यतमम् most profound तु indeed विज्ञान realisation सहितं united with ज्ञानं knowledge अनसूयवे to one who does not carp ते to thee प्रवक्ष्यामि shall declare यत् which ज्ञात्वा having known अशुभात् from evil (Samsâra) मोक्ष्यसे (thou) shalt be free.

The Blessed Lord said :

To thee, who doth not carp, verily shall I now declare this, the most profound knowledge, united with realisation, having known which, thou shalt be free from evil (Samsâra).

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ॥
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

IX. 2.

इदम् This राजविद्या the king of sciences, (i. e., the highest science) राजगुह्यं kingly secret (i. e., the deepest of all profound truths) उत्तमं supreme पवित्रम्

purifier प्रत्यक्षावगमम् realisable by direct perception धर्म्यं endowed with (immense) merit कर्तुं to perform सुसुखं very easy (च and) अव्ययं of imperishable nature.

Of sciences, the highest ; of profundities, the deepest ; of purifiers, the supreme, is this ; realisable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ॥
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

IX. 3.

परन्तप O scorcher of foes अस्य of this धर्मस्य of Dharma अश्रद्दधानाः without Shraddhâ पुरुषाः persons मां me अप्राप्य without attaining मृत्यु death संसार rebirth वर्त्मनि in the path (मृत्युसंसारवर्त्मनि in the path of rebirth fraught with death) निवर्तन्ते they return.

Persons without Shraddhá for this Dharma, return, O scorcher of foes, without attaining Me, to the path of re-birth fraught with death.

[*Without......Dharma*: Who have no faith in this knowledge of the Self, regarding the physical body itself as the Self.]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ॥
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

IX. 4.

अव्यक्त Unmanifested मूर्तिना by (the) form मया by me इदं this सर्वं all जगत् world ततं pervaded सर्व-भूतानि all beings मत्स्थानि exist in me अहं I च and तेषु in them न not अवस्थितः dwelling.

All this world is pervaded by Me in My

unmanifested form: all beings exist in Me, but I do not dwell in them.

[*Unmanifested*: being invisible to the senses.

Exist in Me—have an individual existence through Me, the Self, underlying them all.

Do not dwell in them—like corporeal things—in contact with them, or contained as though in a receptacle.]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ॥
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

IX. 5.

च And भूतानि beings न not मत्स्थानि dwelling in me मे my ऐश्वरं Divine योगं Yoga पश्य behold मम my आत्मा self भूतभृत् bringing forth the beings च and भूतभावनः supporting the beings न not भूतस्थः dwelling in the beings.

Nor do beings exist in Me (in reality), behold My Divine Yoga! Bringing forth and supporting the beings, My Self does not dwell in them.

Vide vii, 12.

[*Nor do &c.*—Because of the Self being unattached to or unconnected with any object. "Devoid of attachment, He is never attached."—*Brih. Upa.* 3-9-26.]

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ॥
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

IX. 6.

वायुः Wind नित्यं always सर्वत्रगः moving everywhere महान् mighty यथा just as आकाशस्थितः rests in the Akasha तथा so सर्वाणि all भूतानि beings मत्स्थानि dwell in me इति thus उपधारय know.

As the mighty wind, moving always everywhere, rests ever in the Akásha, know thou, that even so do all beings rest in Me.

[*Rests ever in the Akásha*—without being attached to it.

The idea is, that beings rest in the Lord without contact with, and so without producing any effect on, Him.]

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ॥
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

IX. 7.

कौन्तेय O son of Kunti सर्वभूतानि all beings कल्पक्षये at the end of the Kalpa मामिकां my प्रकृतिं Prakriti यान्ति go to पुनः again कल्पादौ at the beginning of the Kalpa तानि them अहं I विसृजामि send forth.

At the end of a Kalpa, O son of Kunti, all beings go back to My Prakriti: at the beginning of (another) Kalpa, I send them forth again.

[*Prakriti*: The inferior one composed of the three Gunas.

Kalpa—a period of cosmic manifestation.]

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ॥
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

IX. 8.

स्वाम् My own प्रकृतिं Prakriti अवष्टभ्य having animated प्रकृतेः of Prakriti वशात् from the sway of इमम् this कृत्स्नं whole अवशं helpless भूतग्रामं multitude of beings पुनः पुनः again and again विसृजामि (I) send forth.

Animating My Prakriti, I project again and again this whole multitude of beings, helpless under the sway of Prakriti.

[*Animating My Prakriti*—invigorating and fertilising the Prakriti dependent on Him, which had gone to sleep at the universal dissolution, at the end of the Kalpa.]

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥

IX. 9.

धनंजय O Dhananjaya तानि these कर्माणि acts तेषु कर्मसु in those acts असक्तं unattached उदासीनवत् as one neutral or indifferent आसीनं sitting च and मां me न निबध्नन्ति (they) do not bind.

These acts do not bind Me, sitting as one neutral, unattached to them, O Dhananjaya.

[*These acts*—which involve the unequal creation and dissolution of the universe.

As in the case of the Ishvara, so of others also, the absence of the egotistic feeling of agency, and of attachment for results, is the cause of freedom (from Dharma and Adharma.)]

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ॥
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

IX. 10.

अध्यक्षेण By reason of proximity (lit. presiding over) मया by me प्रकृतिः Prakriti सचराचरम् the moving and the unmoving सूयते produces कौन्तेय O son of Kunti अनेन through this हेतुना (by) cause (इदं this) जगत् world विपरिवर्तते wheels round and round.

By reason of My proximity, Prakriti produces all this, the moving and the unmoving;

the world wheels round and round, O son of Kunti, because of this.

[In verses VII to X the Lord defines His position, following the Arundhati Nyâya. When a bride is brought to her husband's house for the first time, he shows her a very tiny star, called Arundhati. To do this, he has to direct her gaze the right way, which he does by asking her to look at something near and something big, in the direction of the star, e. g., a branch of a tree. Next, he draws her attention to a large bright star observed beyond this branch, and so on, till by several steps, he succeeds in leading her eyes to the right thing. This method of leading to a subtle object through easy steps, is called, Arundhati Nyâya. The Lord begins by stating that He projects all beings at the beginning of evolution: Prakriti is only an instrument in His hands. Next, He says, He is not affected by that act, since He sits by, as one neutral, perfectly unattached. Lastly, He leads up to the final truth that really He does nothing, it is Prakriti, who animated by His proximity produces all that is. It is His Light that lights up Prakriti, and makes her live and act, That is all the relation between Him and her.]

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ॥
परं भावमजानंतो मम भूतमहेश्वरम् ॥११॥

IX. 11.

भूतमहेश्वरं Great Lord of beings मम my परं higher भावं state or nature अजानंतः unaware of मूढाः fools मानुषीं human तनुं body or form आश्रितं dwelling माम् me अवजानन्ति disregard.

Unaware of My higher state, as the great Lord of beings, fools disregard Me, dwelling in the human form.

[*Great Lord*—Supreme Self.]

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ॥
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

IX. 12.

मोघाशाः Of vain hopes मोघकर्माणः of vain works मोघज्ञानाः of vain knowledge विचेतसः senseless मोहिनीं delusive राक्षसीं of the nature of Râkshasas च and आसुरीं of the nature of Asuras प्रकृतिं nature श्रिताः (are) possessed of एव verily.

Of vain hopes, of vain works, of vain knowledge, and senseless, they verily are possessed of the delusive nature of Ràkshasas and Asuras.

[*Vain*—because they neglect their own Self. They see no self beyond the body.

They—refers to those described in the preceding sloka.

Râkshasas have Râjasic nature, Asuras, Támasic.]

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ॥
भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

IX. 13.

तु But पार्थ O son of Prithâ महात्मानः great-souled ones दैवीं divine प्रकृतिं Prakriti आश्रिताः possessed of अनन्यमनसः with a mind devoted to nothing else भूतादिं origin of beings अव्ययं immutable मां me ज्ञात्वा knowing भजन्ति worship.

But the great-souled ones, O son of Prithâ, possessed of the Divine Prakriti, knowing Me to be the origin of beings, and immutable, worship Me with a single mind.

[*Divine*: Sâttvic.]

सततंकीर्तयन्तो मां यतन्तश्च दृढव्रताः ॥
नमस्यंतश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

IX. 14.

सततं Always कीर्तयन्तः glorifying मां me दृढव्रताः of firm resolve यतन्त striving च and भक्त्या with devotion नमस्यंतः bowing down च and नित्ययुक्ताः always steadfast मां me उपासते they worship.

Glorifying Me always and striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ॥
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

IX, 15.

अन्ये Others अपि too च and ज्ञानयज्ञेन with the Yajna of knowledge यजन्तः sacrificing मां me उपासते (they) worship एकत्वेन as one पृथक्त्वेन as different विश्वतोमुखं the All-Formed बहुधा in various ways.

Others, too, sacrificing by the Yajna of knowledge, (i. e., seeing the Self in all) worship Me the All-Formed, as one, as distinct, as manifold.

[*All-Formed*: He who has assumed all the manifold forms in the universe.

As one—identifying himself with the All-Formed; —the Advaita view.

As distinct—making a distinction in essence between the Lord and himself;—the Dualistic view.

As manifold—as the various divinities, Brahmâ, Rudra &c.]

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ॥
मंत्रोऽहमहमेवाज्यमहमग्निरहम् हुतम् ॥१६॥

IX. 16.

अहं I क्रतु: the Kratu अहं I यज्ञ: the Yajna अहं I स्वधा the Svadhâ अहं I औषधं the Aushadham अहं I मन्त्र: the Mantra अहं I आज्यम् the Ajyam एव also अहं I अग्नि the fire अहं I हुतम् the oblation.

I am the Kratu, I the Yajna, I the Svadhâ, I the Aushadham, I the Mantra, I the Ajyam, I the fire, and I the oblation.

[*Kratu* is a particular Vedic rite.
Yajna: The worship enjoined in the Smriti.
Svadhâ: food offered to manes (Pitris).
Aushadham: all vegetable food and medicinal herbs.
Mantra: the chant with which oblation is offered.
Ajyam: articles of oblation.
The fire—into which the offering is poured.]

पिताहमस्य जगतो माता धाता पितामहः ॥
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ॥१७॥

IX. 17.

अहं I अस्य this जगत: of the world पिता father माता mother धाता the sustainer पितामह: the grandfather वेद्यं the one thing to be known पवित्रं the purifier ओंकार: the syllable 'Om' ऋक् the Rik साम Sâman यजु: Yajus एव also च and.

I am the Father of this world, the Mother, the Sustainer, the Grandfather; the Purifier, (the one thing) to be known, (the syllable) Om, and also the Rik, Sâman and Yajus.

[*Sustainer*—by dispensing fruit of action.]

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ॥
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

IX. 18.

गतिः The goal भर्ता supporter प्रभुः Lord साक्षी the witness निवासः abode शरणं refuge सुहृत् friend प्रभवः origin प्रलयः dissolution स्थानं substratum निधानं storehouse बीजम् the seed अव्ययम् immutable.

The Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Storehouse, the Seed immutable.

[*Seed*: cause of the origin of all things.

Immutable—because it endures so long as the Samsâra endures.]

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ॥
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

IX. 19.

अर्जुन O Arjuna अहं I तपामि give heat अहं I वर्षं the rain उत्सृजामि send forth च and निगृह्णामि withhold अमृतं immortality च and एव also मृत्युः death च and अहं I सत् being च and असत् non-being.

(As sun) I give heat : I withhold and send forth the rain ; I am immortality and also death, the being and non-being am I, O Arjuna !

[*Being*: The manifested world of effects.

Non-being—means, the cause which is unmanifested only, and not non-existence ; otherwise we have to conceive existence coming out of non-existence, which is absurd. The Sruti says, " How can existence come out of non-existence ?" —*Chhand. Upa.* 6.]

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ॥

ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नंति दिव्यान्दिवि देवभोगान् ॥२०॥

IX. 20.

त्रैविद्याः The knowers of the three Vedas यज्ञैः by Yajnas मां me इष्ट्वा having worshipped सोमपाः the drinkers of Soma पूतपापाः purified from sin स्वर्गतिं passage to heaven प्रार्थयन्ते (they) pray ते they पुण्यं holy सुरेन्द्रलोकम् the world of the Lord of the Devas आसाद्य having reached दिवि in heaven दिव्यान् divine देवभोगान् the pleasures of the Devas अश्नन्ति enjoy.

The knowers of the three Vedas, having worshipped Me by Yajna, drunk the Soma, and (thus) been purified from sin, pray for passage to heaven; reaching the holy world of the Lord of the Devas, they enjoy in heaven the divine pleasures of the Devas.

[*Lord of the Devas*—Indra, who is called Satakratu, because he had performed a hundred sacrifices.]

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥२१॥

IX. 21.

ते They तं that विशालं vast स्वर्गलोकं the Swarga-world भुक्त्वा having enjoyed पुण्ये merit क्षीणे at the exhaustion मर्त्यलोकं the mortal world विशन्ति (they) enter एवं thus त्रयीधर्मम् injunctions of the three (Vedas) अनुप्रपन्नाः abiding by कामकामाः desiring desires गतागतं state of going and that of coming लभन्ते attain to.

Having enjoyed the vast Swarga-world, they enter the mortal world, on the exhaustion of their merit: Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

[*Injunctions*—Ritualistic, the Karma-Kânda.]

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ॥
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

IX. 22.

अनन्याः Non-separate मां me चिन्तयन्तः meditating ये who जनाः persons पर्युपासते worship (Me) in all things नित्याभियुक्तानां steadfast wholly and constantly तेषां to them अहं I योगक्षेमं the supply of what is lacking and the preservation of what is already possessed वहामि carry.

Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus steadfast wholly and constantly, I carry what they lack and preserve what they already have.

[*Ananyâh*—as non-separate i. e., looking upon the Supreme Being as not separate from their own self. Or *Ananyâh* may mean, without any other (thought). Then the translation of the sloka should be—persons who worship Me in all beings, never harbouring any other thought, to them &c.

I carry &c.—Because while other devotees work for their own gain and safety, those who see nothing as separate from themselves, do not do so, even they do not cherish a desire for life or death; so the Lord secures to them gain and safety.]

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ॥
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

IX. 23.

कौन्तेय O son of Kunti श्रद्धया with Shraddhâ अन्विताः endued (with) भक्ताः devotees ये who अन्यदेवताः other gods अपि even यजन्ते worship ते they अपि too अविधिपूर्वकम् by wrong method मां me एव alone यजन्ति worship.

Even those devotees, who endued with Shraddhá, worship other gods, they too, worship Me alone, O son of Kunti ; (but) by the wrong method.

[*Wrong method*—ignorantly, not in the way by which they can get Moksha.]

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ॥
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

IX. 24.

हि Indeed सर्वयज्ञानाम् of all Yajnas अहं I एव alone भोक्ता enjoyer च and प्रभुः Lord च and ते they तु but मां me तत्त्वेन in reality न अभिजानन्ति do not know अतः hence च्यवन्ति (they) fall (return).

For I alone am the Enjoyer, and Lord of all Yajnas ; but because they do not know Me in reality, they return, (to the mortal world).

[*They return*—By worshipping other gods they attain no doubt to the spheres of their sacrifice, but after the exhaustion of their results, they fall from those spheres and return to the mortal world.]

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ॥
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥२५

IX. 25.

देवव्रताः Votaries of the Devas देवान् the Devas यान्ति go to पितृव्रताः the votaries of the Pitris पितृन्

the Pitris यान्ति go to भूतेज्या: the worshippers of Bhutas भूतानि Bhutas यान्ति go to मद्याजिनः my votaries अपि too मां me यान्ति go to.

Votaries of the Devas, go to the Devas; to the Pitris, go their votaries; to the Bhutas, go the Bhuta worshippers; My votaries too come unto Me.

[*Bhutas*—beings lower than the Devas, but higher than human beings.

Me—The Imperishable.]

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ॥
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

IX. 26.

यः Whoever मे to me भक्त्या with devotion पत्रं a leaf पुष्पं a flower फलं a fruit तोयं water प्रयच्छति offers अहं I प्रयतात्मनः of the pure-minded भक्त्युपहृतम् the devout gift तत् that अश्नामि accept.

Whoever, with devotion offers Me, a leaf, a flower, a fruit, water, that I accept;—the devout gift of the pure-minded.

[Not only the single devotion to the Supreme leads to imperishable result i. e., Moksha, but it is also so easy and simple to perform,—says Krishnâ in this and the next two slokas.]

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ॥
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

IX. 27.

कौन्तेय O son of Kunti यत् whatever करोषि thou doest यत् whatever अश्नासि thou eatest यत् whatever जुहोषि thou offerest in sacrifice यत् whatever ददासि thou givest away यत् whatever तपस्यसि thou practisest

as austerity तत् that मदर्पणं offering unto me कुरुष्व do.

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ॥
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

IX. 28.

एवं Thus शुभ good अशुभ evil फलैः from results कर्मबन्धनैः from the bondages of actions मोक्ष्यसे (thou) shalt be freed from विमुक्तः liberated सन्यास-योग Yoga of renunciation युक्तात्मा with the heart steadfast in मां unto me उपैष्यसि (thou) shalt come.

Thus shalt thou be freed from the bondages of actions, bearing good and evil results: with the heart steadfast in the Yoga of renunciation, and liberated, thou shalt come unto Me.

[*The Yoga of renunciation*—This way of purification of the heart by offering everything to the Lord.

Liberated—thou shalt be liberated while in the body, and at its death, become Me.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ॥
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् २६

IX. 29.

अहं I सर्वभूतेषु to all beings समः the same मे to me न not द्वेष्यः hateful न not प्रियः dear अस्ति is ये those

तु but मां me भक्त्या with devotion भजन्ति worship ते they मयि in me च and अहं I अपि too तेषु in them.

I am the same to all beings : to Me there is none hateful nor dear. But those who worship Me with devotion, they are in Me, and I too am in them.

[I am like fire. As fire gives heat to those who draw near to it, and not to those who move away from it, even so do I. My grace falls upon My devotees, but not owing to any attachment on My part. As the sun's light, though pervading everywhere, is reflected in a clean mirror, so also is the Supreme Lord present as a matter of course in those persons only, from whose minds all the dirt of ignorance has been removed by devotion.]

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ॥
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

IX. 30.

सुदुराचारः The very wicked अपि even चेत् if अनन्यभाक् with devotion to none else मां me भजते worships सः he साधुः good एव also मन्तव्यः should be regarded हि indeed सः he सम्यक् rightly व्यवसितः resolved.

Even if the very wicked worship Me, with devotion to none else, he should be regarded as good, for he has rightly resolved.

[*He has rightly resolved*—He is one who has formed a holy resolution, to abandon the evil ways of his life.]

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ॥
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

IX. 31.

क्षिप्रं Soon धर्मात्मा righteous भवति (he) becomes

शश्वत् eternal शान्ति peace निगच्छति attains to कौन्तेय O son of Kunti मे my भक्तः devotee न प्रणश्यति is never destroyed (इति this) प्रतिजानीहि know (do thou proclaim boldly).

Soon does he become righteous, and attains to eternal Peace, O son of Kunti; boldly canst thou proclaim, that My devotee is never destroyed.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ॥
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ३२

IX. 32.

पार्थ O son of Prithâ ये who अपि also पापयोनयः of inferior birth स्युः might be स्त्रियः women वैश्याः Vaishyas तथा as well as शूद्राः Sudras ते they अपि even मां me व्यपाश्रित्य taking refuge in परां the supreme गतिं goal हि indeed यान्ति attain.

For, taking refuge in Me, they also, O son of Prithá, who might be of inferior birth,—women, Vaishyas, as well as Sudras,—even they attain to the Supreme Goal.

[*Of inferior birth ... Sudras*—Because by birth, the Vaishyas being engaged only in agriculture &c., and the women and Sudras being debarred from the study of the Vedas.]

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ॥
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥

IX. 33.

पुण्याः Holy ब्राह्मणाः Brâhmanas तथा also भक्ताः devoted राजर्षयः Râjarshis किं पुनः how much more, अनित्यं transient असुखं joyless इमं this लोकं world प्राप्य having attained भजस्व do thou worship मां me.

What need to mention holy Brâhmanas, and devoted Râjarshis! Having obtained this transient, joyless world, worship thou Me.

[*Râjarshis*—kings who had attained to sainthood (Rishihood).

What need &c.: How much more easily then do the holy Brâhmanas and the devoted royal saints attain that Goal?

Having......world—Being born in this human body which is hard to get, one should exert oneself immediately for perfection, without depending on the future, as everything in this world is transient, and without seeking for happiness, as it is joyless.]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥३४॥

IX. 34.

मन्मना With mind filled with me मद्भक्तः my devotee मद्याजी sacrificer unto me भव be thou मां to me नमस्कुरु bow down एवं thus मत्परायणः taking me as the supreme goal आत्मानं heart युक्त्वा having made steadfast मां me एव alone एष्यसि thou shalt come.

Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me.

इति राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः

The end of the ninth chapter, designated THE WAY OF THE KINGLY KNOWLEDGE AND THE KINGLY SECRET.

Srimad-Bhagavad-Gita.

॥ दशमोऽध्यायः ॥

TENTH CHAPTER

श्रीभगवानुवाच ॥
भूय एव महाबाहो शृणु मे परमं वचः ॥
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

X. 1.

श्रीभगवान् The Blessed Lord उवाच said :

महाबाहो O mighty-armed भूयः again एव verily मे my परमं supreme वचः word शृणु hear (thou) यत् which प्रीयमाणाय who art delighted (to hear) ते to thee अहं I हितकाम्यया wishing (thy) welfare वक्ष्यामि I will tell.

The Blessed Lord said :

Again, O mighty-armed, do thou listen to My Supreme word, which I, wishing thy welfare, will tell thee who art delighted (to hear Me).

[*Supreme*—as revealing the unsurpassed truth.]

न मे विदुः सुरगणाः प्रभवं न महर्षयः ॥
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

X. 2.

न Not सुरगणाः the hosts of Devas न nor महर्षयः the great Rishis मे my प्रभवं origin विदुः do know हि for अहं I देवानां of the Devas महर्षीणां of the great Rishis च and सर्वशः in every way आदिः source.

Neither the hosts of Devas, nor the great Rishis, know My origin, for in every way I am the source of all the Devas and the great Rishis.

[*Prabhavam*—higher origin (birth);—though birthless, yet taking various manifestations of power. Or it may mean, great Lordly power.

In every way: not only as their producer, but also as their efficient cause, and the guider of their intellect, &c.]

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ॥
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

X. 3.

यः Who मां me अनादिं beginningless अजं birthless च and लोकमहेश्वरं the great Lord of worlds वेत्ति knows स he मर्त्येषु among mortals असंमूढः undeluded सर्वपापैः from all sins प्रमुच्यते is freed.

He who knows Me, birthless and beginningless, the great Lord of worlds—he, among mortals, is undeluded, he is freed from all sins.

[*All sins*—consciously or unconsciously incurred.]

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ॥
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ॥
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

X. 4. 5.

बुद्धिः Intellect ज्ञानं knowledge असंमोहः non-delusion क्षमा forbearance सत्यं truth दमः restraint of the external senses शमः calmness of heart सुखं happiness दुःखं misery भवः birth अभावः death भयं fear च and एव even अभयं fearlessness च as well as अहिंसा non-

injury समता even-ness तुष्टिः contentment तपः austerity दानं benevolence यशः good name अयशः ill-fame भूतानां of beings पृथक् different विधाः kinds भावाः qualities मत्तः from me एव alone भवन्ति arise.

Intellect, knowledge, non-delusion, forbearance, truth, restraint of the external senses, calmness of heart, happiness, misery, birth, death, fear, as well as fearlessness, non-injury, even-ness, contentment, austerity, benevolence, good name, (as well as) ill-fame;—(these) different kinds of qualities of beings, arise from Me alone.

[*Arise &c.*—according to their respective Karma.]

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ॥
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

X. 6.

सप्त Seven महर्षयः great Rishis पूर्वे of old तथा as well as चत्वारः four मनवः Manus मद्भावाः possessed of powers like me मानसा from mind जाताः born लोके in this world इमाः these येषाम् from whom प्रजाः creatures.

The seven great Rishis of old, as well as the four Manus, possessed of powers like Me, (due to their thoughts being fixed on Me) were born of (My) mind; from whom are these creatures in the world.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ॥
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

X. 7.

यः Who मम mine एतां these विभूतिम् manifold

manifestation of (my) being योगं Yoga power च and तत्त्वत: in reality वेत्ति knows स he अविकम्पेन by (in) unshakable योगेन by. (in) Yoga युज्यते becomes established अत्र here न संशय: no doubt.

He who in reality knows these manifold manifestation of My being and (this) Yoga power of Mine, becomes established in the unshakable Yoga; there is no doubt of it.

[*This Yoga power*—that the great Rishis and the Manus possessed their power and wisdom, as partaking of a very small portion of the Lord's infinite power and wisdom.

Unshakable Yoga: Samâdhi, the state of steadiness in right realisation.]

अहं सर्वस्य प्रभवो मत्त: सर्वं प्रवर्तते ॥
इति मत्वा भजन्ते मां बुधा भावसमन्विता: ॥८॥

X. 8.

अहं I सर्वस्य of all प्रभव: the origin मत्त: from me सर्वम् everything प्रवर्तते evolves इति thus मत्वा thinking बुधा: the wise भावसमन्विता: with loving consciousness मां me भजन्ते worship.

I am the origin of all, from Me everything evolves;—thus thinking the wise worship Me with loving consciousness.

[*Loving consciousness*—of the One Self in all.]

मच्चित्ता मद्गतप्राणा बोधयन्त: परस्परम् ॥
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

X. 9.

मच्चित्ता: With (their) minds wholly in me मद्गतप्राणा: with (their) senses absorbed in me मां me परस्परं mutually बोधयन्त: enlightening च and नित्यं always

कथयन्त: speaking of च and तुष्यन्ति (they) are satisfied रमन्ति (they) are delighted च and.

With their minds wholly in Me, with their senses absorbed in Me, mutually enlightening, and always speaking of Me, they are satisfied and delighted.

[*Satisfied* : when there is cessation of all thirst. Says the Purâna : All the pleasures of the senses in the world, and also all the great happiness in the Divine spheres, are not worth a sixteenth part of that which comes from the cessation of all desires.]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ॥
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

X. 10.

सततयुक्तानाम् Ever steadfast प्रीतिपूर्वकम् with affection भजताम् serving तेषाम् to them तं that बुद्धियोगं Buddhi Yoga ददामि (I) give येन by which ते they मां me उपयान्ति (they) come unto (me).

To them, ever steadfast and serving Me with affection, I give that Buddhi Yoga by which they come unto Me.

[*Buddhi Yoga*—Devotion of right knowledge, through Dhyana, of My essential nature as devoid of all limitations.

See II. 39.]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ॥
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

X. 11.

तेषां For them अनुकम्पार्थम् out of compassion एव mere अहं I आत्मभावस्थ: abiding in (their) hearts भास्वता luminous ज्ञानदीपेन by the lamp of knowledge

अज्ञानजं born of ignorance तमः the darkness (of their mind) नाशयामि (I) destroy.

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.

[*Luminous lamp of knowledge*—characterised by discrimination; fed by the oil of contentment of Bhakti; fanned by the wind of absorbing meditation on Me; furnished by the wick of pure consciousness evolved by the constant cultivation of Brahmacharyam and other pious virtues; held in the reservoir of the heart devoid of worldliness; placed in the wind-sheltered recess of the mind, withdrawn from the sense-objects, and untainted by attachment and aversion; shining with the light of right knowledge, engendered by incessant practice of concentration. —Sankara.]

अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान् ॥
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ॥
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

X. 12. 13.

अर्जुनः Arjuna उवाच said:

भवान् Thou परं Supreme ब्रह्म Brahman परं Supreme धाम abode परमं Supreme पवित्रं purifier (च and) सर्वे all ऋषयः the Rishis देवर्षिः Deva-Rishi नारदः Nàrada तथा as well as असितः Asita देवलः Devala व्यासः Vyása त्वां thee शाश्वतं the eternal पुरुषम् Purusha दिव्यं self-luminous आदिदेवं the first Deva अजं birthless विभुं the all-pervading आहु (they) declared स्वयं thyself च and एव also मे to me ब्रवीषि (thou) sayest.

Arjuna said :

The Supreme Brahman, the Supreme Abode, the Supreme Purifier, art Thou. All the Rishis, the Deva-Rishi Nàrada as well as Asita, Devala and Vyâsa have declared Thee as the Eternal, the Self-luminous Purusha, the first Deva, birthless and All-pervading. So also Thou Thyself, sayest to me.

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ॥
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

X. 14.

केशव O Keshava मां to me यत् what वदसि (thou) sayest एतत् that सर्वं all ऋतं true मन्ये (I) regard हि verily भगवन् O Bhagavan ते thy व्यक्तिं manifestation न neither देवाः Devas न nor दानवाः Dânavas विदुः do know.

I regard all this that Thou sayest to me as true, O Keshava. Verily O Bhagavan, neither the Devas nor the Dânavas know Thy manifestation.

[*Bhagaván*—is He in Whom ever exist in their fulness, all powers, all Dharma, all glory, all success, all renunciation and all freedom. *Also*—He that knows the origin and dissolution, and the future of all beings, as well as knowledge and ignorance, is called Bhagavàn.]

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ॥
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

X. 15.

पुरुषोत्तम O Purusha Supreme भूतभावन O Source of beings भूतेश O Lord of beings देवदेव O Deva of Devas जगत्पते O Ruler of the world त्वम् Thou

स्वयम् Thyself एव verily आत्मना by Thyself आत्मानं Thyself वेत्थ (thou) knowest.

Verily, Thou Thyself knowest Thyself by Thyself, O Purusha Supreme, O Source of beings, O Lord of beings, O Deva of Devas, O Ruler of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः॥
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥१६॥

X. 16.

याभिः By which विभूतिभिः (Divine) attributes त्वम् thou इमान् all these लोकान् worlds व्याप्य having filled तिष्ठसि existest दिव्या divine आत्मविभूतयः thy divine attributes हि indeed अशेषेण without reserve वक्तुं to speak of अर्हसि (thou) shouldst.

Thou shouldst indeed speak without reserve of Thy Divine attributes by which, filling all these worlds, Thou existest.

[Since none else can do so.]

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्॥
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥१७॥

X. 17.

योगिन् O Yogin सदा ever परिचिन्तयन् meditating कथं how त्वां thee अहं I विद्याम् shall know भगवन् O Bhagavan मया by me केषु केषु in what and what भावेषु aspects, things च and चिन्त्यः to be thought of असि (thou) art.

How shall I, O Yogin, meditate ever to know Thee? In what things, O Bhagavan, art Thou to be thought of by me?

[*In what things &c*: In order that the mind even thinking of external objects, may be enabled

to contemplate Thee in Thy particular manifestations in them.]

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ॥
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

X. 18.

जनार्दन O Janârdana आत्मनः thy योगं Yoga powers विभूतिं attributes च and विस्तरेण in detail भूयः again कथय speak of हि for अमृतं the ambrosia शृण्वतः to (me) who am hearing मे to me तृप्तिः satiety न अस्ति there is not.

Speak to me again in detail, O Janârdana, of Thy Yoga-powers and attributes; for I am never satiated in hearing the ambrosia (of Thy speech).

[*Janârdana*—to Whom all pray for prosperity and salvation.]

श्रीभगवानुवाच ॥
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ॥
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

X. 19.

श्रीभगवान् The Blessed Lord उवाच said:

हन्त O कुरुश्रेष्ठ best of the Kurus दिव्याः divine आत्मविभूतयः my attributes प्राधान्यतः according to their prominence ते to thee कथयिष्यामि (I) shall speak of हि for मे my विस्तरस्य of manifoldness अन्तः end नास्ति there is not.

The Blessed Lord said:

I shall speak to thee now, O best of the Kurus, of My Divine attributes, according to their prominence; there is no end to the manifoldness of My manifestation.

[*According to their prominence, i. e.*, only where they are severally the most prominent.]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

X. 20.

गुडाकेश O Gudâkesha सर्वभूताशयस्थितः existent in the heart of all beings आत्मा the Self अहं I भूतानां of (all) beings आदिः the beginning मध्यं the middle अन्तः the end च and अहं I एव also.

I am the Self, O Gudàkesha, existent in the heart of all beings; I am the beginning, the middle, and also the end of all beings.

[*Gudâkesha*—conqueror of sleep.

Beginning etc.,—That is, the birth, the life, and the death of all beings.]

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ॥
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

X. 21.

अहं I आदित्यानां of the (twelve) Adityas विष्णुः Vishnu ज्योतिषां of luminaries अंशुमान् the radiant रविः the sun मरुतां of the winds (forty-nine wind-gods) मरीचिः Marichi अस्मि (I) am नक्षत्राणाम् of the asterisms अहं I शशी the moon.

Of the Adityas I am Vishnu; of luminaries, the radiant Sun; of the winds, I am Marichi; of the asterisms, the Moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः॥
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

X. 22.

वेदानां Of the Vedas सामवेदः Sàma Veda अस्मि (I)

am देवानां of the gods वासवः Vàsava अस्मि (I) am इन्द्रियाणाम् of the senses मनः Manas च and अस्मि (I) am भूतानां in living beings चेतना intelligence अस्मि (I) am.

I am the Sâma-Veda of the Vedas, Vàsava (Indra) of the gods, and of the senses I am Manas, and intelligence in living beings am I.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ॥
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

X. 23.

रुद्राणां Of the Rudras शंकरः Shankara च and अस्मि (I) am यक्षरक्षसाम् of the Yakshas and the Ràkshasas वित्तेशः the Lord of wealth (Kuvera) (अस्मि I am) वसूनां of the Vasus पावकः Pàvaka अस्मि (I) am शिखरिणां of mountains मेरुः Meru (अस्मि I am).

And of the Rudras I am Shankara, of the Yakshas and Ràkshasas the Lord of wealth (Kuvera), of the Vasus I am Pâvaka, and of mountains, Meru am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ॥
सेनानीनामहं स्कंदः सरसामस्मि सागरः ॥२४॥

X. 24.

पार्थ O son of Prithâ मां me पुरोधसां of the priests मुख्यम् the chief बृहस्पतिं Brihaspati च and विद्धि know (thou) अहं I सेनानीनां of generals स्कंदः Skanda सरसां of bodies of water सागरः the ocean अस्मि (I) am.

And of priests, O son of Prithà, know Me the chief, Brihaspati; of generals, I am Skanda; of bodies of water, I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ॥

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

X. 25.

अहं I महर्षीणाम् of the great Rishis भृगु: Bhrigu गिरां of words एकं the one अक्षरं the syllable "Om" अस्मि (I) am यज्ञानां of Yajnas जपयज्ञ: the Yajna of Japa (silent repetition) स्थावराणां of immovable things हिमालय: the Himàlaya अस्मि (I) am.

Of the great Rishis I am Bhrigu; of words I am the one syllable "Om"; of Yajnas I am the Yajna of Japa (silent repetition); of immovable things the Himàlaya.

[*Yajna of Japa*—because there is no injury or loss of life involved in it, it is the best purifier of all Yajnas.]

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ॥
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

X. 26.

सर्ववृक्षाणां Of all trees अश्वत्थः the Asvattha देवर्षीणां of the Deva-Rishis च and नारदः Nàrada गन्धर्वाणाम् of Gandharvas चित्ररथः Chitraratha सिद्धानां of the perfected ones कपिलः Kapila मुनिः the Muni.

Of all trees (I am) the Ashvattha, and Nàrada of Deva-Rishis; Chitraratha of Gandharvas am I, and the Muni Kapila of the perfected ones.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ॥
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

X. 27.

अश्वानां Among horses अमृतोद्भवं Amrita-born उच्चैः-श्रवसं Uchchaisshravâ गजेन्द्राणाम् of lordly elephants ऐरावतम् Airâvata नराणां of men नराधिपम् the king च and माम् me विद्धि know (thou).

Know Me among horses as Uchchais-shravà, Amrita-born; of lordly elephants Airávata, and of men the king.

[*Amrita-born*: Brought forth from the ocean when it was churned for the nectar.]

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ॥
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः॥२८॥

X. 28.

आयुधानाम् Of weapons अहम् I वज्रम् the thunderbolt धेनूनाम् of cows कामधुक् Kâmadhuk (Suravi, the heavenly cow yielding all desires) अस्मि (I) am (अहम् I) प्रजनः cause of offspring कन्दर्पः Kandarpa च and अस्मि (I) am सर्पाणाम् of serpents वासुकिः Vàsuki अस्मि (I) am.

Of weapons I am the thunderbolt, of cows I am Kamadhuk; I am the Kandarpa, the cause of offspring; of serpents I am Vàsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ॥
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

X. 29.

नागानां Of snakes अनन्तः Ananta अस्मि (I) am यादसाम् of water-beings अहं I वरुणः Varuna (अस्मि I am) पितृणाम् of Pitris अर्यमा Aryamâ च and अस्मि (I) am संयमताम् of controllers अहं I यमः Yama (अस्मि I am.)

And Ananta of snakes I am, I am Varuna of water-beings; and Aryamà of Pitris I am, I am Yama of controllers.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ॥
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

X. 30.

दैत्यानाम् Of Diti's progeny च and प्रह्लादः Prahlàda अस्मि (I) am कलयताम् of measurers अहं I कालः time (अस्मि I am) मृगाणाम् of beasts अहं I च and मृगेन्द्रः the lord of beasts (lion) पक्षिणां of birds वैनतेयः son of Vinatâ, Garuda च and.

And Prahláda am I of Diti's progeny, of measurers I am Time; and of beasts I am the lord of beasts, and Garuda of birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ॥
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

X. 31.

पवतां Of purifiers पवनः the wind अस्मि (I) am शस्त्रभृताम् of wielders of weapons (warriors) अहं I रामः Ràma (अस्मि I am) झषाणां of fishes मकरः Makara (shark) अस्मि (I) am स्रोतसाम् of streams जाह्नवी the Jàhnavi, Ganges अस्मि (I) am.

Of purifiers I am the wind, Ràma of warriors am I; of fishes I am the shark, of streams I am Jáhnavi (the Ganges).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ॥
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

X. 32.

अर्जुन O Arjuna सर्गाणां of manifestations आदिः the beginning अन्तः the end मध्यम् the middle च and अहम् I एव also विद्यानाम् of all knowledges अध्यात्म-विद्या the knowledge of the Self प्रवदताम् of disputants (च and) अहं I वादः Vâda.

Of manifestations I am the beginning and the middle and also the end ; of all knowl-

edges I am the knowledge of the Self, and Vàda of disputants.

[*Vâda*. Discussion is classified under three heads: 1. Vâda 2. Vitandâ 3. Jalpa.

In the first, the object is to arrive at truth; in the second, idle carping at the arguments of another, without trying to establish the opposite side of the question; and in the third, the assertion of one's own opinion, and the attempt to refute that of the adversary by overbearing reply or wrangling rejoinder.]

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्यच ॥
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥

X. 33.

अक्षराणां Of letters अकारः the letter A अस्मि (I) am सामासिकस्य of all compounds च and द्वन्द्वः (that called in Sanskrit as) dvanda, the copulative अहं I एव alone अक्षयः the inexhaustible कालः Time अहम् I विश्वतोमुखः the All-formed धाता the sustainer (by distributing fruits of actions).

Of letters the letter A am I, and Dvanda of all compounds; Myself the inexhaustible Time, I the sustainer (by dispensing fruits of actions) All-formed.

[*Inexhaustible Time, i. e.*, Eternity. Kâla spoken of before is finite time.]

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ॥
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ३४

X. 34.

अहं I सर्वहरः the all-seizing मृत्युः death भविष्यताम् of those who are to be prosperous उद्भवः the prosperity च and नारीणाम् of the feminine कीर्तिः fame श्रीः

prosperity (or beauty) वाक् inspiration (lit. speech) स्मृतिः memory मेधाः intelligence धृतिः constancy क्षमा forbearance च and (अहं I).

And I am the all-seizing Death, and the prosperity of those who are to be prosperous; of the feminine (I am) Fame, Prosperity (or beauty), and Inspiration, Memory, Intelligence, Constancy, and Forbearance.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ॥
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

X. 35.

अहं I तथा also साम्नां of Sâma hymns बृहत्साम Brihat-Sâma छन्दसां of metres अहं I गायत्री Gàyatri मासानां of months मार्गशीर्षः Mârgashirsha ऋतूनाम् of seasons कुसुमाकरः the flowery season.

Of Sàmas also I am the Brihat-Sàma, of metres Gâyatri am I; of months I am Màrgashirsha, of seasons the flowery season.

[*Mârgashirsha*—month including parts of November and December.

Flowery season—Spring.]

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ॥
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ३६

X. 36.

अहं I छलयताम् of the fraudulent द्युतम् the gambling तेजस्विनाम् of the powerful तेजः power अस्मि (I) am अहं I जयः victory अस्मि (I) am व्यवसायः effort अस्मि (I) am सत्त्ववताम् of the Sâttvic सत्त्वं the Sattva (अस्मि I am).

I am the gambling of the fraudulent, I am

the power of the powerful; I am victory, I am effort, I the Sàttva of the Sâttvic.

[*I am victory, I am effort*: I am victory of the victorious, I am the effort of those who make an effort.]

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ॥
मुनीनामप्यहं व्यासः कवीनामुशना: कविः ॥३७॥

X. 37.

अहं I वृष्णीनाम् of the Vrishnis वासुदेवः Vâsudeva पाण्डवानाम् of the Pàndavas धनंजयः Dhananjaya अपि also मुनीनाम् of the Munis व्यासः Vyàsa कवीनाम् of the sages उशनाः Ushanàs कविः the sage अस्मि (I) am.

Of the Vrishnis I am Vâsudeva; of the Pàndavas, Dhananjaya; and also of the Munis I am Vyàsa; of the sages, Ushanás the sage.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ॥
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

X. 38.

अहं I दमयताम् of punishers दण्डः the sceptre अस्मि am जिगीषताम् of those who seek to conquer नीतिः the polity अस्मि (I) am गुह्यानाम् of things secret मौनम् silence एव च and also अस्मि (I) am ज्ञानवताम् of knowers ज्ञानम् the knowledge.

Of punishers I am the sceptre; of those who seek to conquer, I am the polity; and also of things secret I am silence, and the knowledge of knowers am I.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ॥
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥

X. 39.

अर्जुन O Arjuna यत् what च and सर्वभूतानाम् of all beings बीजम् the seed तत् that अहं I अपि also मया विना without me यत् what स्यात् can exist तत् that चराचरम् moving or unmoving भूतं being न अस्ति there is not.

And whatsoever is the seed of all beings, that also am I, O Arjuna. There is no being, whether moving or unmoving, that can exist without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ॥
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

X. 40.

परन्तप O scorcher of foes मम my दिव्यानाम् of Divine विभूतीनाम् of manifestations of attributes अन्तः end न not अस्ति is एष this तु only विभूतेः of attribute विस्तरः particulars मया by me उद्देशतः partially प्रोक्तः has been stated.

There is no end to the manifestations of My Divine attributes, O scorcher of foes; but this is a partial statement by Me of the particulars of My Divine attributes.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ॥
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥४१॥

X. 41.

विभूतिमत् Great श्रीमत् prosperous वा or एव also ऊर्जितम् powerful यत् यत् whatever सत्त्वम् being तत् तत् that एव also मम my तेजोंऽश a part of splendour संभवम् a product of त्वं thou अवगच्छ know.

Whatever being there is great, prosperous or powerful, that know thou to be a product of a part of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ॥
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

X. 42.

अथवा Or अर्जुन O Arjuna एतेन by this बहुना (by) many ज्ञातेन to know तव thy किं what (avails) अहं I इदं this कृत्स्नं whole जगत् world एकांशेन by a portion विष्टभ्य supporting स्थित: exist.

But what avails thee to know all this diversity, O Arjuna? (Know thou this that) I exist, supporting this whole world by a portion of Myself.

इति विभूतियोगो नाम दशमोऽध्याय: ॥

The end of the tenth chapter designated, THE GLIMPSES OF DIVINE GLORY.

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Srimad-Bhagavad-Gita.

॥ एकादशोऽध्यायः ॥

ELEVENTH CHAPTER

अर्जुन उवाच ॥

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ॥
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

XI. 1.

अर्जुनः Arjuna उवाच said:

मदनुग्रहाय Out of compassion towards me परमं supremely गुह्यम् profound अध्यात्मसंज्ञितम् on the subject of the discrimination of Self and non-Self यत् that वचः word त्वया by thee उक्तम् spoken तेन by that मम my अयं this मोहः delusion विगतः is gone.

Arjuna said:

By the supremely profound words, on the discrimination of self, that have been spoken by Thee out of compassion towards me, this my delusion is gone.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ॥
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

XI. 2.

कमलपत्राक्ष O Thou, with eyes like the lotus-leaf त्वत्तः of thee भूतानां of beings भवाप्ययौ the origin and dissolution मया by me विस्तरशः at length हि indeed

श्रुतौ have been heard अव्ययं inexhaustible माहात्म्यं greatness अपि च and also.

Of Thee, O lotus-eyed, I have heard at length, of the origin and dissolution of beings, as also Thy inexhaustible greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ॥
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

XI. 3.

परमेश्वर O Supreme Lord यथा as त्वम् thou आत्मानम् thyself आत्थ hast declared एतत् it एवं so पुरुषोत्तम O Purusha Supreme ते thy ऐश्वरम् रूपम् Ishvara-Form द्रष्टुम् to see इच्छामि (I) desire.

So it is, O God Supreme! as Thou hast declared Thyself. (Still) I desire to see Thy Ishvara-Form, O Purusha Supreme.

[*Thy Ishvara-Form*—as possessed of omnipotence, omnipresence &c., and also of infinite wisdom, strength, virtue and splendour.]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ॥
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

XI. 4.

प्रभो O Lord यदि if तत् that मया by me द्रष्टुम् to see शक्यम् capable इति as मन्यसे Thou thinkest ततः then योगेश्वर O Lord of Yogis त्वम् Thou मे me अव्ययं immutable आत्मानं Self दर्शय show.

If, O Lord, Thou thinkest me capable of seeing it, then, O Lord of Yogis, show me Thy immutable Self.

श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ॥

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

XI. 5.

श्रीभगवान् The Blessed Lord उवाच said :

पार्थ O son of Prithá मे my दिव्यानि celestial नानाविधानि different in kind नानावर्णाकृतीनि of various colours and shapes च and शतशः by the hundred अथ and सहस्रशः by the thousand रूपाणि forms पश्य behold.

The Blessed Lord said :

Behold, O son of Prithá, by the hundred and by the thousand, My different forms celestial, of various colours and shapes.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ॥
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

XI. 6.

भारत O descendant of Bharata आदित्यान् the (twelve) Adityas वसून् the (eight) Vasus रुद्रान् the (eleven) Rudras अश्विनौ the twin Ashvins तथा also मरुतः the Marutas (the forty-nine wind-gods) पश्य behold बहूनि many अदृष्टपूर्वाणि that were not seen before आश्चर्याणि wonders पश्य behold.

Behold the Adityas, the Vasus, the Rudras, the twin Ashvins; and the Winds; behold, O descendant of Bharata, many wonders that were not seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ॥
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥

XI. 7.

गुडाकेश O Gudákesha (Arjuna) इह in this मम my देहे in body एकस्थं together कृत्स्नं whole सचरा-

चरम् with the moving and the unmoving जगत् universe अन्यत् else च and यत् that द्रष्टुम् to see इच्छसि (thou desirest) अद्य now पश्य see.

See now, O Gudákesha, in this My body, the whole universe together with its moving (creatures) and immovable (objects), and all else that thou desirest to see.

[*Together* i.e., established in one—as part of My body.

All else—*e.g.*, your success or defeat in the coming war, about which you have entertained a doubt (II. 6).]

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ॥
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

XI. 8.

अनेनैव With this स्वचक्षुषा with eye of thine तु but माम् me द्रष्टुं to see न शक्यसे thou canst not ते (to) thee दिव्यं divine, supersensuous चक्षुः sight ददामि (I) give मे my ऐश्वरं supreme योगम् Yoga पश्य behold.

But thou canst not see Me with these eyes of thine; I give thee supersensuous sight; behold My Yoga Power Supreme.

[*Me*—in My Universal Form.]

संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ॥
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

XI. 9.

संजय Sanjaya उवाच said:

राजन् O king (Dhritaráshtra) महायोगेश्वरः the Great Lord of Yoga हरिः Hari एवं thus उक्त्वा having

spoken ततः then पार्थाय unto the son of Prithâ परमं supreme ऐश्वरं रूपं Ishvara-Form दर्शयामास showed.

Sanjaya said:

Having thus spoken, O king, Hari, the Great Lord of Yoga, then showed unto the son of Prithâ, His Supreme Ishvara-Form—

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ॥
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

XI. 10.

अनेकवक्त्रनयनं With numerous mouths and eyes अनेकाद्भुतदर्शनम् with numerous wondrous sights अनेकदिव्याभरणं with numerous celestial ornaments दिव्यानेकोद्यतायुधम् with numerous celestial weapons uplifted.

With numerous mouths and eyes, with numerous wondrous sights, with numerous celestial ornaments, with numerous celestial weapons uplifted.

दिव्यमाल्यांबरधरं दिव्यगंधानुलेपनम् ॥
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥

XI. 11.

दिव्यमाल्यांबरधरं Wearing celestial garlands and apparel दिव्यगन्धानुलेपनम् anointed with celestial-scented unguents सर्वाश्चर्यमयं the all-wonderful देवम् resplendent अनन्तम् boundless विश्वतोमुखम् all-formed.

Wearing celestial garlands and apparel, anointed with celestial-scented unguents, the All-wonderful, Resplendent, Boundless and All-formed.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ॥
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः १२

XI. 12.

दिवि In the sky यदि if सूर्यसहस्रस्य of a thousand suns भाः splendour युगपत् at once उत्थिता भवेत् were to rise up सा that तस्य of that महात्मनः of the Mighty Being भासः splendour सदृशी like स्यात् would be.

If the splendour of a thousand suns were to rise up at once in the sky, that would be like the splendour of the Mighty Being.

[*Mighty Being*: The Universal Form.

The splendour of the Universal Form excels all others ; it is indeed beyond compare.]

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ॥
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

XI. 13.

तदा Then पाण्डवः the son of Pându तत्र there देव-देवस्य of the God of gods शरीरे in the body अनेकधा in manifold ways प्रविभक्तं divided कृत्स्नं whole जगत् universe एकस्थं resting together अपश्यत् saw.

There in the body of the God of gods, the son of Pându then saw the whole universe resting together, with its manifold divisions.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ॥
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

XI. 14.

ततः Then सः he धनंजयः Dhananjaya विस्मयाविष्टः filled with wonder हृष्टरोमा: with hairs standing on end देवं to the Deva शिरसा with (his) head प्रणम्य bending कृताञ्जलिः with joined palms अभाषत spoke.

Then Dhananjaya, filled with wonder, with his hair standing on end, bending down his head to the Deva in adoration, spoke with joined palms.

[*Deva* : The God, in His Universal Form.]

अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ॥
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

XI. 15.

अर्जुनः Arjuna उवाच said :

देव O Deva तव thy देहे in the body सर्वान् all देवान् the Devas तथा and भूतविशेषसंघान् hosts of all grades of beings ईशं the Lord कमलासनस्थम् seated on the lotus ब्रह्माणम् Brahmâ ऋषीन् Rishis च and सर्वान् all दिव्यान् celestial उरगान् serpents च and पश्यामि (I) see.

Arjuna said :

I see all the devas, O Deva, in Thy body, and hosts of all grades of beings; Brahmá, the Lord, seated on the lotus, and all the Rishis and celestial serpents.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनंतरूपम् ॥
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

XI. 16.

विश्वेश्वर O Lord of the Universe विश्वरूप O Universal Form अनेकबाहूदरवक्त्रनेत्रं with manifold arms,

stomachs, mouths, and eyes अनंतरूपम् of boundless form त्वाम् thee सर्वतः on every side पश्यामि (I) see तव of thee पुनः also न neither अन्तम् the end न nor मध्यम् the middle न nor आदिं the beginning पश्यामि do (I) see.

I see Thee of boundless form on every side with manifold arms, stomachs, mouths and eyes; neither the end nor the middle, nor also the beginning of Thee do I see, O Lord of the Universe, O Universal Form.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ॥
पश्यामि त्वां दुर्निरीक्ष्यं समंताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

XI. 17.

किरीटिनम् One with diadem गदिनम् with club चक्रिणम् with discus च and सर्वतः everywhere दीप्तिमन्तम् shining तेजोराशिम् a mass of radiance दुर्निरीक्ष्यं very hard to look at दीप्तानलार्कद्युतिम् blazing like burning fire and sun अप्रमेयम् immeasurable त्वाम् thee समन्तात् all around पश्यामि I see.

I see Thee with diadem, club, and discus; a mass of radiance shining everywhere, very hard to look at, all around blazing like burning fire and sun, immeasurable.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ॥
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥१८॥

XI. 18.

त्वम् Thou अक्षरम् the imperishable परमम् the Supreme Being वेदितव्यम् the one thing to be known त्वम् thou अस्य of this विश्वस्य of (the) universe परम् the great निधानम् refuge त्वम् thou अव्ययः the undying शाश्वतधर्मगोप्ता guardian of the Eternal Dharma त्वम् thou सनातनः the ancient पुरुषः Purusha मे मतः I ween.

Thou art the Imperishable, the Supreme Being, the one thing to be known. Thou art the great Refuge of this Universe; Thou art the undying Guardian of the Eternal Dharma, Thou art the Ancient Purusha, I ween.

अनादिमध्यांतमनंतवीर्य-
मनंतबाहुं शशिसूर्यनेत्रम् ॥
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

XI. 19.

अनादिमध्यांतम् Without beginning, middle or end अनंतवीर्यम् infinite in power अनंतबाहुं of manifold arms शशिसूर्यनेत्रं the sun and the moon (thy) eyes दीप्तहुताशवक्त्रं the burning fire (thy) mouth स्वतेजसा with thy radiance इदम् this विश्वं universe तपन्तम् heating त्वां thee पश्यामि (I) see.

I see Thee without beginning, middle or end, infinite in power, of manifold arms; the sun and the moon Thine eyes, the burning fire Thy mouth; heating the whole Universe with Thy radiance.

द्यावापृथिव्योरिदमंतरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ॥

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

XI. 20.

महात्मन् O great-souled One द्यावापृथिव्याः heaven and earth इदं the अंतरम् space betwixt एकेन alone त्वया by thee हि indeed व्याप्तम् are filled सर्वाः all दिशः quarters च and तव thy अद्भुतं wonderful इदम् this उग्रम् awful रूपम् form दृष्ट्वा having seen लोकत्रयं the three worlds प्रव्यथितम् are trembling (with fear).

The space betwixt heaven and earth and all the quarters are filled by Thee alone; having seen this, Thy marvellous and awful form, the three worlds are trembling with fear, O Great-souled One.

अमी हि त्वां सुरसंघा विशन्ति
केचिद्भीताः प्रांजलयो गृणन्ति ॥
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघा
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

XI. 21.

अमी These सुरसंघाः hosts of the Devas हि verily त्वाम् thee विशन्ति enter केचित् some भीताः in fear प्रांजलयः with joined palms गृणन्ति extol महर्षिसिद्धसंघाः bands of great Rishis and Siddhas "स्वस्ति" "May it be well" इति thus उक्त्वा saying पुष्कलाभिः splendid स्तुतिभिः with hymns त्वाम् thee स्तुवन्ति praise.

Verily, into Thee enter these hosts of the Devas; some extol Thee in fear with joined palms; "May it be well!" thus saying, bands of Great Rishis and Siddhas praise Thee with splendid hymns.

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ॥
गन्धर्वयक्षासुरसिद्धसंघा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

XI. 22.

रुद्रादित्याः The Rudras and Adityas वसवः Vasus ये those that च and साध्याः Sádhyas विश्वे Vishve-Devas अश्विनौ Ashvins मरुतः Maruts च and उष्मपाः Ushmapâs च and गंधर्वयक्षासुरसिद्धसंघाः hosts of Gandharvas, Yakshas, Asuras and Siddhas सर्वे all एव quite विस्मिताः astounded त्वाम् (at) thee च and वीक्षन्ते are looking.

The Rudras, Adityas, Vasus, and Sádhyas, Vishve-Devas and Ashvins, Maruts and Ushmapás, hosts of Gandharvas, Yakshas, Asuras, and Siddhas, they are all looking at Thee, all quite astounded.

[*Ushmapás*—The Pitris.]

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ॥
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

XI. 23.

महाबाहो O mighty-armed बहुवक्त्रनेत्रम् with many mouths and eyes बहुबाहूरुपादम् with many arms, thighs and feet बहूदरम् with many stomachs बहुदंष्ट्राकरालं fearful with many tusks ते thy महत् immeasurable रूपम् form दृष्ट्वा having seen लोकाः worlds प्रव्यथिताः are terrified अहं I तथा so also.

Having seen Thy immeasurable Form—with many mouths and eyes, O mighty-armed,

with many arms, thighs and feet, with many stomachs, and fearful with many tusks,—the worlds are terrified, and so am I.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ॥
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥२४॥

XI. 24.

विष्णो O Vishnu नभः the sky स्पृशं touching दीप्तम् shining अनेकवर्णम् in many a colour व्यात्ताननम् with mouths wide open दीप्तविशालनेत्रम् with large fiery eyes त्वाम् thee हि indeed दृष्ट्वा on seeing प्रव्यथितान्तरात्मा terrified at heart (अहम् I) धृतिम् patience, courage शमम् peace च and न not विन्दामि find.

On seeing Thee touching the sky, shining in many a colour, with mouths wide open, with large fiery eyes, I am terrified at heart, and find no courage nor peace, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ॥
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥२५॥

XI. 25.

देवेश O Lord of Devas दंष्ट्राकरालानि fearful with tusks कालानलसंनिभानि (blazing) like Pralaya-fires च and ते thy मुखानि mouths दृष्ट्वा एव having seen दिशः the four quarters न जाने I know not शर्म peace नच nor लभे do (I) find जगन्निवास O abode of the universe प्रसीद have mercy.

Having seen Thy mouths fearful with tusks, (blazing) like Pralaya-Fires, I know not the four quarters, nor do I find peace; have mercy, O Lord of the Devas, O Abode of the Universe.

[*Pralaya-Fires*: The fires which consume the worlds at the time of the final dissolution (pralaya) of the universe.

I know......quarters: I cannot distinguish the East from the West, nor North from the South.]

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ॥
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥२६॥
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ॥
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमांगैः ॥२७॥

XI. 26, 27.

अवनिपालसंघैः Hosts of the kings of earth सहैव with अमी these च and धृतराष्ट्रस्य of Dhritaráshtra सर्वे all पुत्राः sons तथा and भीष्मः Bhishma द्रोणः Drona असौ this सूतपुत्रः Sutaputra अस्मदीयैः (with those) of ours अपि also योधमुख्यैः (with) warrior chiefs सह with त्वरमाणा precipitately ते they दंष्ट्राकरालानि terrible with tusks भयानकानि fearful to behold वक्त्राणि mouths त्वां thee विशन्ति enter केचित् some चूर्णितैः crushed to powder उत्तमांगैः with (their) heads दशनान्तरेषु in the gaps betwixt the teeth विलग्ना sticking संदृश्यन्ते are found.

All these sons of Dhritaráshtra, with hosts

of monarchs, Bhishma, Drona, and Sutaputra, with the warrior chiefs of ours, enter precipitately into Thy mouth, terrible with tusks and fearful to behold. Some are found sticking in the interstices of Thy teeth, with their heads crushed to powder.

[*Sutaputra* : The son of a charioteer. Karna.]

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ॥
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

XI. 28.

यथा As नदीनां of rivers बहवः many अम्बुवेगाः water-currents अभिमुखाः towards समुद्रम् the ocean एव verily द्रवन्ति flow तथा so अमी these नरलोकवीराः heroes in the world of men अभिविज्वलन्ति fiercely flaming on all sides तव thy वक्त्राणि mouths विशन्ति enter.

Verily, as the many torrents of rivers flow towards the ocean, so do these heroes in the world of men enter Thy mouths fiercely flaming on all sides.

यथा प्रदीप्तं ज्वलनं पतंगा
विशन्ति नाशाय समृद्धवेगाः ॥
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

XI. 29.

यथा As पतंगाः moths समृद्धवेगाः with precipitous speed नाशाय to perish प्रदीप्तम् blazing ज्वलनम् fire विशन्ति rush into तथा just so समृद्धवेगाः with precipitous speed लोकाः creatures अपि also नाशाय to perish एव only तव thy वक्त्राणि mouths विशन्ति rush into.

As moths precipitately rush into a blazing fire to perish, just so do these creatures also precipitately rush into Thy mouths only to perish.

[28 & 29.—The two similes vividly illustrate how the assembled warriors rush to destruction, out of their uncontrollable nature, with or without discrimination.]

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ॥
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

XI. 30.

ज्वलद्भिः Flaming वदनैः with mouths समग्रान् all लोकान् the worlds ग्रसमानः swallowing समन्तात् on every side लेलिह्यसे thou art licking thy lips विष्णो O Vishnu तव thy उग्राः fierce भासः rays तेजोभिः with radiance समग्रम् the whole जगत् world आपूर्य filling प्रतपन्ति are burning.

Swallowing all the worlds on every side with Thy flaming mouths Thou art licking Thy lips. Thy fierce rays filling the whole world with radiance, are burning, O Vishnu!

[*Licking Thy lips*: consuming entirely, enjoying it, as it were.]

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ॥
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

XI. 31.

उग्ररूपः Fierce in form भवान् thou कः who (art) मे me आख्याहि tell ते to thee नमः salutation अस्तु be

देववर O Deva Supreme प्रसीद have mercy आद्यम् the primeval one भवन्तम् thee विज्ञातुम् to know इच्छामि (I) desire हि indeed तव thy प्रवृत्तिम् purpose न not प्रजानामि (I) know.

Tell me who Thou art, fierce in form. Salutation to Thee, O Deva Supreme; have mercy. I desire to know Thee, O Primeval One. I know not indeed Thy purpose.

श्रीभगवानुवाच ॥

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ॥
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

XI. 32.

श्रीभगवान् The Blessed Lord उवाच said:

लोकक्षयकृत् World-destroying प्रवृद्धः mighty कालः time अस्मि (I) am लोकान् worlds समाहर्तुम् to infold इह here प्रवृत्तः engaged त्वाम् thee ऋते without अपि even प्रत्यनीकेषु in hostile armies ये these योधाः warriors अवस्थिताः arrayed सर्वे न none भविष्यन्ति shall live.

The Blessed Lord said:

I am the mighty world-destroying Time, here made manifest for the purpose of infolding the world. Even without thee, none of the warriors arrayed in the hostile armies shall live.

[*Even without thee &c.*—Even without thy instrumentality, i. e., even if thou, O Arjuna, wouldst not fight, the end of all these warriors is inevitable, because I as the all-destroying Time

have already killed them; so thy instrumentality in that work is insignificant.]

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुंक्ष्व राज्यं समृद्धम् ॥
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

XI. 33.

तस्मात् Therefore त्वम् thou उत्तिष्ट do arise यशः fame लभस्व acquire शत्रून् enemies जित्वा after conquering समृद्धम् the unrivalled राज्यम् dominion भुंक्ष्व enjoy मया by myself एव verily एते they पूर्वम् already एव even निहताः have been slain सव्यसाचिन् O Savyasâchin (त्वम् thou) निमित्तमात्रम् an apparent cause भव be.

Therefore do thou arise and acquire fame. After conquering the enemies, enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O Savyasáchin (Arjuna.)

[*Savyasáchin*—one who could shoot arrows even with his left hand.

[*Be thou......cause.*—People will think thee as the vanquisher of thy enemies, whom even the Devas cannot kill, and thus thou wilt gain glory; but thou art only an instrument in the hand of Me, the All-destroyer.]

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथाऽन्यानपि योधवीरान् ॥
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

XI. 34.

द्रोणम् Drona च and भीष्मं Bhishma च and जयद्रथम् Jayadratha च and कर्णम् Karna तथा as well as अन्यान् others योधवीरान् brave warriors अपि already मया by me हतान् killed त्वम् thou जहि do kill मा not व्यथिष्ठाः be distressed with fear रणे in battle सपत्नान् the enemies जेता असि shalt conquer युध्यस्व fight.

Drona and Bhishma, Jayadratha, Karna, as well as other brave warriors,—these, killed already by Me, do thou kill, and be not distressed with fear. Fight, and thou shalt conquer thy enemies in battle.

[*Distressed with fear*—of incurring sins by killing Drona who is your Guru and Bhishma your grandsire, and others; and fear not of success, because they are regarded as invincible.]

संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य
कृतांजलिर्वेपमानः किरीटी ॥
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥३५॥

XI. 35.

संजयः Sanjaya उवाच said :

केशवस्य Of Keshava एतत् that वचनम् speech श्रुत्वा having heard वेपमानः trembling किरीटी the diademed one कृतांजलिः with joined palms नमस्कृत्वा prostrating (himself) भीतभीतः overwhelmed with fear प्रणम्य bowing down भूयःएव again सगद्गदम् in a choked voice कृष्णम् to Krishna आह addressed.

Sanjaya said :

Having heard that speech of Keshava, the diademed one (Arjuna), with joined palms, trembling, prostrated himself, and again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

अर्जुन उवाच ॥
स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च॥
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः॥३६॥
XI. 36.

अर्जुनः Arjuna उवाच said :

हृषीकेश O Hrishikesha तव thy प्रकीर्त्या in praise जगत् the world प्रहृष्यति is delighted अनुरज्यते rejoices च and रक्षांसि Rákshasas भीतानि in fear दिशः to all quarters द्रवन्ति fly सर्वे all सिद्धसंघाः the hosts of Siddhas च and नमस्यन्ति bow (to thee) स्थाने it is meet.

Arjuna said :

It is meet, O Hrishikesha, that the world is delighted and rejoices in Thy praise, that Rákshasas fly in fear to all quarters and all the hosts of Siddhas bow down to Thee in adoration.

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ॥
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥३७॥

XI. 37.

महात्मन् O Great-souled One अनन्त O Infinite देवेश O Lord of the Devas जगन्निवास O Abode of the Universe ब्रह्मणः of Brahmâ अपि even गरीयसे greater आदिकर्त्रे the Primal Cause च and ते to thee कस्मात् how न not नमेरन् they should bow सत् the being असत् the non-being परम् beyond (them) यत् which अक्षरम् the Imperishable तत् that च and त्वम् thou (art).

And how should they not, O Great-souled One, bow to Thee, greater than, and the Primal Cause of, even Brahmá, O Infinite Being, O Lord of the Devas, O Abode of the Universe; Thou art the Imperishable, the Being and the non-Being, (as well as) That which is Beyond (them).

[*Brahmá*: the *Hiranyagarbha*.

The Being and the non-Being, &c.—The *Sat* (Manifested) and the *Asat* (Unmanifested), which form the Upâdhis (adjuncts) of the *Akshara* (Imperishable); as such He is spoken of as the *Sat* and the *Asat*. In reality, the Imperishable transcends the *Sat* and the *Asat*.]

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ॥
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥३८॥

XI. 38.

अनन्तरूप O Boundless form त्वम् thou आदिदेवः the primal Deva पुराणः the ancient पुरुषः Purusha अस्य of this विश्वस्य of universe परम् the supreme निधानम् refuge वेत्ता the knower वेद्यं the one

thing to be known च and परं the supreme धाम goal असि (thou) art त्वया by thee विश्वं the universe ततम् is pervaded.

Thou art the Primal Deva, the ancient Purusha; Thou art the Supreme Refuge of this Universe, Thou art the Knower, and the One Thing to be known; Thou art the Supreme Goal. By Thee is the Universe pervaded, O Boundless Form.

वायुर्यमोऽग्निर्वरुणः शशांकः
प्रजापतिस्त्वं प्रपितामहश्च ॥
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥३६॥

XI. 39.

त्वम् Thou (art) वायुः Vâyu यमः Yama अग्निः Agni वरुणः Varuna शशांकः the moon प्रजापतिः Prajâpati प्रपितामहः the Great-Grandfather च and ते to thee नमः नमः salutation, salutation अस्तु be सहस्रकृत्वः a thousand times पुनः again च and भूय अपि and again ते to thee नमः नमः salutation, salutation.

Thou art Vâyu, Yama, Agni, Varuna, the moon, Prajâpati, and the Great-Grandfather. Salutation, salutation to Thee! a thousand times, and again and again salutation, salutation to Thee!

[*Vâyu......Moon*: The God of wind, death, fire, waters, and the moon.

The Great-Grandfather—The Creator even of Brahmâ.]

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ॥

अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

XI. 40.

सर्व O All ते to thee पुरस्तात् before अथ and पृष्ठतः behind नमः salutation ते to thee सर्वत एव on every side नमः salutation अस्तु be अनन्तवीर्य: infinite in power अमितविक्रमः infinite in prowess त्वम् thou सर्वम् all समाप्नोषि pervadest ततः wherefore सर्वः all असि thou art.

Salutation to Thee before and to Thee behind, salutation to Thee on every side, O All! Thou, infinite in power and infinite in prowess, pervadest all; wherefore Thou art All.

[*On every side*: As thou art present everywhere.
Pervadest: by Thy One Self.]

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ॥
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥४१॥
यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ॥
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

XI. 41, 42.

तव Thy महिमानम् greatness इदम् this च and अजानता unconscious मया by me प्रमादात् from carelessness प्रणयेन due to love वा or अपि merely

सखा friend इति as मत्वा regarding हे कृष्ण O Krishna हे यादव O Yádava हे सखे O friend इति as प्रसभम् presumptuously यत् whatever उक्तम् said अच्युत O Achyuta विहारशय्यासनभोजनेषु while walking, reposing, sitting, or at meals एकः when alone अथवा or तत्समक्षम् in company अवहासार्थम् for the sake of fun यत् in whatever way असत्कृतः unhonoured असि thou art अहम् I अप्रमेयम् immeasurable त्वाम् thee तत् that क्षामये (I) implore to forgive.

Whatever I have presumptuously said from carelessness or love, addressing Thee as, "O Krishna, O Yâdava, O friend," regarding Thee merely as a friend, unconscious of this Thy greatness—in whatever way I may have been disrespectful to Thee in fun, while walking, reposing, sitting, or at meals, when alone (with Thee), O Achyuta, or in company—I implore Thee, Immeasurable One, to forgive all this.

[*Love*: Confidence born of affection.
In company: in the presence of others.]

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ॥
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः ॥४३॥

XI. 43.

अप्रतिमप्रभावः Of power incomparable त्वम् thou चराचरस्य of the moving and unmoving लोकस्य of the world पिता father असि (thou) art पूज्यः the object of worship अस्य its च and गुरुर्गरीयान् greater than the great, लोकत्रये in the three

worlds अपि even त्वत्समः equal to thee न none अस्ति is अभ्यधिकः surpassing अन्य any other कुतः whence.

Thou art the Father of the world, moving and unmoving; the object of its worship; greater than the great. None there exists who is equal to Thee in the three worlds: who then can excel Thee, O Thou of power incomparable?

[*None......to Thee*—There cannot be two or more Ishvaras; if there were, the world could not get on as it does. When one Ishvara desires to create, another may desire to destroy. Who knows that all the different Ishvaras would be of one mind, as they would all be independent of each other.]

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ॥
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

XI. 44.

देव Lord तस्मात् so अहम् I कायम् (my) body प्रणिधाय having prostrated प्रणम्य saluting ईड्यम् adorable त्वाम् thee प्रसादये crave forgiveness पुत्रस्य of the son, पिता (a) father इव as सख्युः of a dear friend सखा a friend इव as प्रियायाः of one's love प्रियः a beloved one इव as सोढुम् to forgive अर्हसि thou shouldst.

So prostrating my body in adoration, I crave Thy forgiveness, Lord adorable. As a father forgiveth his son, a friend a dear friend, a beloved one his love, even so shouldst Thou forgive me, O Deva.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥४५॥

XI. 45.

देव O Deva अदृष्टपूर्वम् what was never seen before दृष्ट्वा having seen हृषितः overjoyed अस्मि I am भयेन with terror च yet मे my मनः mind प्रव्यथितम् is distracted तत् that रूपम् form एव only मे me दर्शय show देवेश O Lord of Devas जगन्निवास O Abode of the universe प्रसीद have mercy.

Overjoyed am I to have seen what I saw never before; yet my mind is distracted with terror. Show me, O Deva, only that Form of Thine. Have mercy, O Lord of Devas, O Abode of the Universe.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥४६॥

XI. 46.

अहं I तथा एव as before त्वाम् thee किरीटिनं diademed गदिनम् bearing a mace चक्रहस्तम् a discus in the hand द्रष्टुम् to see इच्छामि I desire सहस्रबाहो O (thou) of thousand arms विश्वमूर्ते of universal form तेनैव that same चतुर्भुजेन four-armed रूपेण form भव assume.

Diademed, bearing a mace and a discus, Thee I desire to see as before. Assume that

same four-armed Form, O Thou of thousand arms, of Universal Form.

श्रीभगवानुवाच ॥

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ॥
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

XI. 47.

श्रीभगवान् The Blessed Lord उवाच said:

अर्जुन O Arjuna प्रसन्नेन graciously मया by me आत्मयोगात् by my own Yoga power तव to thee इदम् this तेजोमयम् resplendent अनन्तम् infinite आद्यम् primeval मे of mine परम् supreme विश्वम् universal रूपम् form दर्शितम् has been shown यत् which त्वदन्येन by any other than thyself न not दृष्टपूर्वम् hath been seen before.

The Blessed Lord said:

Graciously have I shown to thee, O Arjuna, this Form Supreme, by My own Yoga power, this primeval, infinite, universal Form of Mine, resplendent, which hath not been seen before thee by anyone else.

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ॥
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

XI. 48.

कुरुप्रवीर O great hero of the Kurus न neither वेदयज्ञाध्ययनैः by the study of the Veda and of Yajna

न nor दानैः by gifts न च nor क्रियाभिः by rituals न nor उग्रैः by severe तपोभिः (by) austerities एवं such रूपः form अहम् I त्वदन्येन to any other than thee नृलोके in the world of men द्रष्टुम् शक्यः am I visible.

Neither by the study of the Veda and of Yajna, nor by gifts, nor by rituals, nor by severe austerities, am I in such Form visible, in the world of men, to any other than thee, O great hero of the Kurus.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ॥
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥४६॥

XI. 49.

ईदृक् So घोरम् terrible मम of mine इदम् this रूपम् form दृष्ट्वा having seen मा not ते thine व्यथा fear विमूढभावः bewildered state (अस्तु be) मा च nor व्यपेतभीः with (thy) fears dispelled प्रीतमनाः with gladdened heart च and पुनः again त्वम् thou मे of mine तत् इदं this (former) रूपम् एव form प्रपश्य see (now).

Be not afraid nor bewildered, having beheld this Form of Mine, so terrific. With thy fears dispelled and with gladdened heart, now see again this (former) Form of Mine.

संजय उवाच ॥
इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ॥
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

XI. 50.

संजयः Sanjaya उवाच said :

वासुदेवः Vâsudeva अर्जुनम् to Arjuna इति thus उक्त्वा having spoken भूयः again तथा so स्वकम् his own रूपं form दर्शयामास showed महात्मा the great-souled one सौम्यवपुः (his) gentle form भूत्वा assuming पुनः again भीतम् who was terrified एनम् him आश्वासयामास pacified च and.

Sanjaya said :

So Vâsudeva, having thus spoken to Arjuna, showed again His own Form, and the Great-souled One, assuming His gentle Form, pacified him who was terrified.

अर्जुन उवाच ॥

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ॥
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

XI. 51.

अर्जुनः Arjuna उवाच said :

जनार्दन O Janárdana तव thy इदम् this सौम्यम् gentle मानुषम् human रूपं form दृष्ट्वा having seen इदानीम् now अहं I सचेताः with thoughts संवृत्तः composed अस्मि I am प्रकृतिम् (my) nature गतः recovered.

Arjuna said :

Having seen this Thy gentle human form O Janárdana, my thoughts are now composed and I have recovered myself.

श्रीभगवानुवाच ॥

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ॥
देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥५२॥

XI. 52.

श्रीभगवान् The Blessed Lord उवाच said:

मम Mine इदम् this सुदुर्दर्शम् very hard to see यत् which रूपम् form दृष्टवान् seen असि thou hast देवाः Devas अपि even अस्य of this रूपस्य (of) form नित्यम् ever दर्शनकांक्षिणः long to behold.

The Blessed Lord said:

Very hard indeed it is to see this Form of Mine which thou hast seen. Even the Devas ever long to behold this Form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ॥
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

XI. 53.

यथा As माम् me दृष्टवान् असि (thou) hast seen एवंविधः like this अहम् I न neither वेदैः by the Vedas न nor तपसा by austerity न nor दानेन by gifts न nor इज्यया by sacrifice द्रष्टुम् to be seen शक्यः (am) possible.

Neither by the Vedas nor by austerity, nor by gifts, nor by Sacrifice can I be seen as thou hast seen Me.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ॥
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

XI. 54.

परन्तप O scorcher of foes अर्जुन O Arjuna अनन्यया by single भक्त्या (by) devotion तु but एवंविधम् in this form अहं I तत्त्वेन in reality ज्ञातुं to be known द्रष्टुम् to be seen प्रवेष्टुम् to be entered into च and also शक्यः (am) possible.

But by single devotion I may in this Form be known, O Arjuna, and seen in reality, and also entered into, O scorcher of foes.

[*Single devotion*: that devotion which never seeks any other object but the Lord alone, and consequently cognises no other object but the Lord.]

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ॥
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

XI. 55.

पाण्डव O Pândava यः who मत्कर्मकृत् does work for me मत्परमः has me for his goal मद्भक्तः is devoted to me संगवर्जितः is freed from attachment सर्वभूतेषु towards all creatures निर्वैरः bearing no enmity च and सः he मां me एति enters into.

He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pándava.

[*Does work for Me alone*: Serves Me alone in all forms and manner of ways, with his whole heart and soul, and thus does not become attached to them.

One whose devotion takes the forms as described in this 'sloka, can only know and realise Him as He is in reality, and subsequently become one with Him.]

इति विश्वरूपदर्शनं नाम एकादशोऽध्यायः ॥

The end of the eleventh chapter designated, THE VISION OF THE UNIVERSAL FORM.

——:o:——

Srimad-Bhagavad-Gita.

॥ द्वादशोऽध्यायः ॥

TWELFTH CHAPTER

अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ॥
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

XII. 1.

अर्जुनः Arjuna उवाच said :

एवं Thus सततयुक्ताः ever-steadfast ये those भक्ताः devotees त्वाम् thee पर्युपासते worship ये those च and अपि also अव्यक्तं the unmanifested अक्षरम् the Imperishable तेषाम् of them के which योगवित्तमाः better versed in Yoga.

Arjuna said :

Those devotees who, ever-steadfast, thus worship Thee, and those also who worship the Imperishable, the Unmanifested,—which of them are better versed in Yoga?

[*Thus*: as declared in the last preceding verse (xi. 55).

The Unmanifested—Avyaktam—i. e. That which is incomprehensible to the senses, as devoid of all *Upâdhis.*]

श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ॥
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

XII. 2.

श्रीभगवान् The Blessed Lord उवाच said :

मयि On me मन: mind आवेश्य fixing नित्ययुक्ता: ever-steadfast परया Supreme श्रद्धया with Shraddhâ उपेता: endowed ये who माम् me उपासते worship ते those युक्ततमा: the best versed in Yoga मे my मता: are in (my) opinion.

The Blessed Lord said :

Those who, fixing their mind on Me, worship Me, ever-steadfast, and endowed with Supreme Shraddhâ, they in My opinion are the best versed in Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ॥
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धय: ॥
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रता: ॥४॥

XII. 3, 4.

सर्वत्र Everywhere समबुद्धय: even-minded ये who तु but च also इन्द्रियग्रामम् the aggregate of the senses नियम्य having subdued अनिर्देश्यम् the Indefinable अव्यक्तम् the Unmanifested सर्वत्रगं the Omnipresent अचिन्त्यं the Unthinkable कूटस्थं the Unchangeable अचलं the Immovable ध्रुवं the Eternal अक्षरम् the Imperishable पर्युपासते worship सर्वभूतहिते in the welfare of all beings रता: engaged ते they माम् myself एव only प्राप्नुवन्ति (they) reach.

But those also, who worship the Imperishable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchange-

able, the Immovable, the Eternal,—having subdued all the senses, even-minded everywhere, engaged in the welfare of all beings,—verily, they reach only Myself.

[*Worship—Upâshanâ*,—is, approaching the object of worship by way of meditating on it, in accordance with the teachings of the Shâstras and the Guru, and dwelling steadily in the current of one thought, as continuous as a thread of oil poured from a vessel.

Unchangeable—Kutastha: *lit.*, remaining like a mass. He who is seated in Maya as its Witness.]

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

XII. 5.

तेषाम् Of those अव्यक्तासक्तचेतसाम् whose mind is set on the unmanifested अधिकतरः greater (is) क्लेशः trouble हि for देहवद्भिः for the embodied अव्यक्ता the unmanifested गतिः the goal दुःखं with hard toil अवाप्यते is reached.

Greater is their trouble whose minds are set on the Unmanifested; for the goal of the Unmanifested is very hard for the embodied to reach.

[*The embodied.*—Those who are attached to, or have identified themselves with, their bodies.

No comparison between the worshippers of the qualified and unqualified Brahman is meant here—since by the context, both reach the same goal. The path of the qualified Brahman is described as superior only because it is easier. The path of the unqualified Brahman is harder, because of the necessity of having to abandon all attachment to the body, from the very beginning of their practice.]

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ॥
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥
तेषामहं समुद्धर्त्ता मृत्युसंसारसागरात् ॥
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

XII. 6, 7.

ये Who तु but सर्वाणि all कर्माणि actions मयि in me संन्यस्य resigning मत्पराः regarding me as the Supreme Goal अनन्येन with single-minded योगेन (with) Yoga एव verily माम् me ध्यायन्तः meditating उपासते worship पार्थ O son of Prithâ अहं I मयि on me आवेशितचेतसाम् of those whose mind is set तेषाम् for them मृत्युसंसारसागरात् out of the ocean of the mortal Samsâra न चिरात् ere long समुद्धर्त्ता the saviour भवामि I become.

But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga;—for these whose mind is set on Me, verily, I become ere long, O son of Prithá, the Saviour out of the ocean of the mortal Samsára.

[*Mortal Samsāra*: The round of birth and death.]

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ॥
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

XII. 8.

मयि On me एव only मनः (thy) mind आधत्स्व fix मयि in me बुद्धिं (thy) intellect निवेशय place अतः ऊर्ध्वं hereafter मयि in me एव alone निवसिष्यसि thou shalt live न no संशयः doubt.

Fix thy mind on Me only, place thy intellect in Me: thou shalt no doubt live in Me hereafter.

[*Mind—manas*: purpose and thought.

Intellect—the faculty which resolves and determines.

Live in Me—as My Self.]

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ॥
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥९॥

XII. 9.

धनंजय O Dhananjaya अथ if मयि on me चित्तं (thy) mind स्थिरम् steadily समाधातुं to fix न शक्नोषि (thou) art unable ततः then अभ्यासयोगेन by Abhyâsa-Yoga माम् me आप्तुम् to reach इच्छ do (thou) seek.

If thou art unable to fix thy mind steadily on Me, then by Abhyâsa-Yoga do thou seek to reach Me, O Dhananjaya.

[*Abhyâsa-Yoga*: the practice of repeatedly withdrawing the mind from the objects to which it wanders, and trying to fix it on one thing.]

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ॥
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

XII. 10.

अभ्यासे (In) Abhyasa अपि also असमर्थः unable to practise असि if thou art मत्कर्मपरमः intent on doing actions for my sake भव be thou मदर्थं for my sake कर्माणि actions कुर्वन् by doing अपि even सिद्धिम् perfection अवाप्स्यसि thou shalt attain.

If also thou art unable to practise Abhyâsa, be thou intent on doing actions for My sake.

Even by doing actions for My sake, thou shalt attain perfection.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ॥
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

XII. 11.

अथ If एतत् this कर्तुं to do अशक्तः unable असि thou art ततः then मद्योगम् refuge in me आश्रितः taking यतात्मवान् self-controlled सर्वकर्मफलत्यागम् the renunciation of fruit of all action कुरु do.

If thou art unable to do even this, then taking refuge in Me, and self-controlled, abandon the fruit of all action.

[In the preceding slokas,—first, the concentration of the mind on the Lord is enjoined; in case of inability to do that, Abhyâsa-Yoga is advised; if one finds that to be too hard, the performance of actions for the sake of the Lord alone, has been taught. Those who cannot do this even, who want to do things impelled by personal or other desires, are directed to give up the fruits of those actions to the Lord—i. e., not to anticipate, dwell, or build on, or care for, the results, knowing them to be dependent upon the Lord. Those who cannot control their desire for work are taught to practise indifference to the effects thereof.]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ॥
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

XII. 12.

अभ्यासात् Than (blind) Abhyâsa ज्ञानम् knowledge हि indeed श्रेयः better ज्ञानात् than (mere) knowledge ध्यानम् meditation (with knowledge) विशिष्यते is more esteemed ध्यानात् than meditation कर्मफलत्यागः the renunciation of the fruits of actions

त्यागात् from renunciation अनन्तरम् immediately शान्तिः peace (भवति follows).

Better indeed is knowledge than (blind) Abhyása; meditation (with knowledge) is more esteemed than (mere) knowledge; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation.

[Renunciation of the fruit of all action, as a means to the attainment of Bliss, is merely extolled here, by the declaration of the superiority of one over another. Wherefore? Because it constitutes a common factor which immediately precedes Peace, both in the case of the man of wisdom who is steadily engaged in devout contemplation, and also of the ignorant one who, unable to tread the paths taught before, takes it up as the easiest means to Bliss.]

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ॥
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ॥
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥१४॥

XII. 13, 14.

सर्वभूतानाम् Of (to) all creatures अद्वेष्टा free from hatred or malevolence मैत्रः friendly करुणः compassionate च and एव even निर्ममः who is free from the idea of mineness निरहंकारः free from egoism, from the notion of 'I' समदुःखसुखः even-minded in pain and pleasure क्षमी forbearing सततम् ever संतुष्टः content योगी steady in contemplation यतात्मा self-controlled दृढनिश्चयः possessed of firm conviction मयि on me अर्पितमनोबुद्धिः with mind and intellect fixed यः who मद्भक्तः devoted to me सः he मे to me प्रियः (is) dear.

He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of me and mine, even-minded in pain and pleasure, and forbearing, ever content and steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect fixed on Me,—he who is thus devoted to Me, is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ॥
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

XII. 15.

यस्मात् From (by) whom लोकः the world न not उद्विजते is agitated, afflicted यः who च and लोकात् from (by) the world न not उद्विजते is agitated यः who च and हर्षामर्षभयोद्वेगैः by (from) joy, envy, fear and anxiety मुक्तः freed सः he मे to me प्रियः (is) dear.

He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety,—he is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ॥
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

XII. 16.

अनपेक्षः (Who is) free from dependence शुचिः who is pure दक्षः prompt उदासीनः unconcerned गतव्यथः untroubled सर्वारम्भपरित्यागी renouncing every undertaking यः who मद्भक्तः devoted to Me सः he मे to me प्रियः (is) dear.

He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking,—he who is thus devoted to Me, is dear to Me.

Free from dependence—to the body, the senses, the sense-objects, and their mutual connections.
Prompt: able to decide rightly and immediately in matters demanding prompt action.
Every undertaking—calculated to secure objects of desire, whether of this world or of the next.]

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ॥
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

XII. 17.

यः Who न neither हृष्यति rejoices न nor द्वेष्टि hates न nor शोचति grieves न nor कांक्षति desires शुभाशुभपरित्यागी renouncing good and evil यः who भक्तिमान् full of devotion सः he मे to me प्रियः (is) dear.

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil,—he who is full of devotion, is dear to Me.

[*Hates*: Frets at receiving anything undesirable.
Grieves—at parting with a beloved object.
Desires—the unattained.]

समः शत्रौ च मित्रे च तथा मानापमानयोः ॥
शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥१८॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् ॥
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

XII. 18, 19.

शत्रौ To foe मित्रे to friend च and तथा also च and मानापमानयोः in honour and dishonour समः (who is) the same शीतोष्णसुखदुःखेषु in cold and heat, in pleasure and pain समः the same संगविवर्जितः free from attachment तुल्यनिन्दास्तुतिः to whom censure and praise are equal मौनी who is silent येनकेनचित् with anything संतुष्टः content अनिकेतः homeless

स्थिरमतिः steady-minded भक्तिमान् full of devotion नरः (that) man मे to me प्रियः (is) dear.

He who is the same to friend and foe, and also in honour and dishonour: the same in heat and cold, in pleasure and pain; free from attachment; to whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded, full of devotion;—that man is dear to Me.

[*Content with anything, homeless*: content with the bare means of bodily sustenance. Says the Mahabharata,—

येनकेनचिदाच्छन्नो येनकेनचिदाश्रितः ।
यत्र क्वचनशायीस्यात्तन्देवा ब्राह्मणंविदुः ॥

"Who is clad with anything, who is fed on any food, who lies down anywhere, him the Gods call a Brâhman." *Shanti Parva*.]

ये तु धर्मामृतमिदं यथोक्तं पर्युपासते ॥
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

XII. 20.

ये Who तु indeed यथोक्तम् as declared (above) इदं this धर्मामृतम् Immortal Dharma पर्युपासते follow श्रद्दधानाः endued with Shraddhâ मत्परमाः regarding me as the Supreme Goal भक्ताः devoted ते they अतीव exceedingly मे to me प्रियाः (are) dear.

And they who follow this Immortal Dharma, as described above, endued with Shraddhá, regarding Me as the Supreme Goal, and devoted,—they are exceedingly dear to Me.

इति भक्तियोगोनाम द्वादशोऽध्यायः ॥

The end of the twelfth chapter designated, THE WAY OF DEVOTION.

Srimad-Bhagavad-Gita.

॥ त्रयोदशोऽध्यायः ॥

THIRTEENTH CHAPTER

अर्जुन उवाच ॥

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

अर्जुनः Arjuna उवाच said :

केशव O Keshava प्रकृतिं the Prakriti पुरुषं the Purusha च and एव also क्षेत्रं Kshetra क्षेत्रज्ञं the knower of the Kshetra च and एव also ज्ञानं knowledge ज्ञेयं what ought to be known च and एतत् this वेदितुं to know इच्छामि (I) desire.

Arjuna said :

Prakriti and Purusha, also the Kshetra and the Knower of the Kshetra, knowledge, and that which ought to be known—these, O Keshava, I desire to learn.

[This verse is omitted in many editions.]

श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ॥
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥

XIII. 1.

श्रीभगवान् The Blessed Lord उवाच said :

कौन्तेय O son of Kunti इदम् this शरीरम् body क्षेत्रम् Kshetra इति thus अभिधीयते is called यः who

एतत् this वेत्ति knows तद्विदः who know of them तम् him क्षेत्रज्ञः the knower of the Kshetra इति as प्राहुः they call.

The Blessed Lord said :

This body, O son of Kunti, is called Kshetra, and he who knows it is called Kshetrajna by those who know of them (Kshetra and Kshetrajna).

[*Kshetra* : literally, field ; the body is so called because the fruits of action are reaped in it as in a field.]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥२॥

XIII. 2.

भारत O Descendant of Bharata सर्वक्षेत्रेषु in all Kshetras अपि also माम् me च and क्षेत्रज्ञम् the Kshetrajna विद्धि do thou know क्षेत्रक्षेत्रज्ञयोः of Kshetra and Kshetrajna यत् which ज्ञानं knowledge तत् that ज्ञानम् (is) knowledge मम by me मतम् is considered to be.

Me do thou also know, O descendant of Bharata, to be the Kshetrajna in all Kshetras. The knowledge of Kshetra and Kshetrajna is considered by Me to be *the* knowledge.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥३॥

XIII. 3.

तत् The क्षेत्रम् Kshetra यत् what (is) च and यादृक् what its properties च and यद्विकारि what its modifications यतः from what (causes) च and यत् what (effects arise) सः he (is) च and यः who यत्

what प्रभावः (His) powers च and तत् that समासेन in brief मे from me शृणु hear.

What the Kshetra is, what its properties are, what are its modifications, what effects arise from what causes, and also who He is and what are His powers, that hear from Me in brief.

[*That*: the true nature of Kshetra and Kshetrajna in all these specific aspects.]

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ॥
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥४॥

XIII. 4.

ऋषिभिः By Rishis विविधैः various छन्दोभिः in chants पृथक् distinctive बहुधा in many ways गीतम् has been sung विनिश्चितैः convincing हेतुमद्भिः full of reasoning ब्रह्मसूत्रपदैः in phrases indicative of Brahman च and एव also.

(This truth) has been sung by Rishis in many ways, in various distinctive chants, in passages indicative of Brahman, full of reasoning, and convincing.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ॥
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ॥
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

XIII. 5, 6.

महाभूतानि The great Elements अहंकारः egoism बुद्धिः intellect अव्यक्तं the unmanifested (Mula Prakriti) च and एव also दश ten इन्द्रियाणि the senses एकम् the one (mind) च and पञ्च five इन्द्रियगोचराः objects of sense इच्छा desire द्वेषः hatred सुखम् pleasure

दुःखम् pain संघात: the aggregate, the body चेतना intelligence धृतिः fortitude एतत् the सविकारम् with its modifications क्षेत्रम् Kshetra समासेन briefly उदाहृतम् has been (thus) described.

The great Elements, Egoism, Intellect, and also the Unmanifested (Mula Prakriti), the ten senses and the one (mind), and the five objects of sense ; desire, hatred, pleasure, pain, the body, intelligence, fortitude,—the Kshetra has been thus briefly described with its modifications.

[The Sankhyas speak of those mentioned in the fifth Sloka as the twenty-four Tattvas or Principles.

The great Elements—Mahâbhutas—pervade all Vikâras, all modifications of matter.

Aggregate—Samghâta : combination of the body and the senses.

Desire and other qualities which the Vaiseshikas speak of as inherent attributes of the Atman, are spoken of in the sixth sloka as merely the attributes of Kshetra, and not the attributes of Kshetrajna. Desire and other qualities mentioned here, stand for all the qualities of the Antah-Karana or inner sense,—as mere mental states. Each of them, being knowable, is Kshetra.

The Kshetra, of which the various modifications in their totality, spoken of as "this body" in the first Sloka, has been here dwelt upon in all its different forms, from 'The great Elements' to 'fortitude.']

अमानित्वमदंभित्वमहिंसा क्षान्तिरार्जवम् ॥
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥

XIII. 7.

अमानित्वम् Humility अदंभित्वं unpretentiousness अहिंसा non-injuriousness क्षान्तिः forbearance आर्जवम्

uprightness आचार्योपासनम् service of the teacher शौचम् purity स्थैर्यम् steadiness आत्मविनिग्रहः self-control.

Humility, unpretentiousness, non-injuriousness, forbearance, uprightness, service of the teacher, purity, steadiness, self-control ;

[*Achârya*—one who teaches the means of attaining Moksha.

Purity—external and internal. The former consists in washing away the dirt from the body by means of water &c., and the latter—the inner purity of mind—consists in the removal from it of the dirt of attachment and other passions, by the recognition of evil in all objects of sense.]

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ॥
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥

XIII. 8.

इन्द्रियार्थेषु Of sense-objects वैराग्यम् renunciation अनहंकारः absence of egoism एव also च and जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् reflection on the evils of birth, death, old age, sickness and pain.

The renunciation of sense-objects, and also absence of egoism ; reflection on the evils of birth, death, old age, sickness and pain ;

[*Sense-objects*: such as sound, touch &c., of pleasures seen or unseen.

Pain—whether Adhyâtmic, i. e., arising in one's own person, or Adhibhoutic, i. e., produced by external agents, or Adhidaivic, i. e., produced by supernatural beings.

Reflection...pain—or the passage may be interpreted as—reflection on the evils and miseries of birth, death, old age and sickness. Birth &c., are all miseries, not that they are miseries in them-

selves, but because they produce misery. From such reflection arises indifference to sense-pleasures, and the senses turn towards the Innermost Self for knowledge.]

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ॥
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥९॥

XIII. 9.

असक्तिः Non-attachment पुत्रदारगृहादिषु with son wife, home, and the rest अनभिष्वंगः non-identification of self इष्टानिष्टोपपत्तिषु in the occurrence of the desirable and the undesirable नित्यम् constant समचित्तत्वम् even-mindedness च and.

Non-attachment, non-identification of self with son, wife, home, and the rest, and constant even-mindedness in the occurrence of the desirable and the undesirable.

[*Identification of self*—as in the case of a person who feels happy or miserable when another to whom he is attached, is happy or miserable, and who feels himself alive or dead when his beloved one is alive or dead.]

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ॥
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥१०॥

XIII. 10.

मयि To me अनन्ययोगेन by Yoga of non-separation अव्यभिचारिणी unswerving भक्तिः devotion विविक्तदेशसेवित्वम् resort to sequestered places जनसंसदि for the society of men अरतिः distaste.

Unswerving devotion to Me by the Yoga of non-separation, resort to sequestered places, distaste for the society of men;

Resort...places—favourable to equanimity of mind, so that uninterrupted meditation on the Self, and the like, may be possible.

Society of men: of the unenlightened and undisciplined people, not of the pure and holy, because association with the latter leads to Jnana.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ॥
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥
XIII. 11.

अध्यात्मज्ञाननित्यत्वं Constant application to spiritual knowledge तत्त्वज्ञानार्थदर्शनम् understanding the end of the knowledge of truth एतत् this ज्ञानम् knowledge इति thus प्रोक्तं is declared यत् what अतः to it अन्यथा opposed अज्ञानं ignorance.

Constant application to spiritual knowledge, understanding the end of the knowledge of Truth; this is declared to be knowledge, and what is opposed to it is ignorance.

[These attributes—from 'Humility' to 'Understanding the end of the knowledge of Truth'—are declared to be knowledge, because they are the means conducive to knowledge.]

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ॥
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥
XIII. 12.

यत् Which ज्ञेयं has to be known तत् that प्रवक्ष्यामि I shall describe यत् which ज्ञात्वा knowing अमृतं immortality अश्नुते (one) attains to तत् it अनादिमत् the beginningless परं supreme ब्रह्म Brahman न neither सत् being न nor असत् non-being उच्यते is called.

I shall describe that which has to be known; knowing which one attains to

immortality; the Beginningless Supreme Brahman. It is called neither being nor non-being.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ॥
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

XIII. 13.

सर्वतः Everywhere पाणिपादं with hands and feet सर्वतः everywhere अक्षिशिरोमुखं with eyes, heads and mouths सर्वतः everywhere श्रुतिमत् with hearing तत् that लोके in the universe सर्वं all आवृत्य pervading तिष्ठति exists.

With hands and feet everywhere, with eyes and heads and mouths everywhere, with hearing everywhere in the Universe,—That exists pervading all.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ॥
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥

XIII. 14.

सर्वेन्द्रियगुणाभासं Shining by the functions of all the senses सर्वेन्द्रियविवर्जितं (yet) without the senses असक्तं devoid of all attachment or relativity सर्वभृत् sustaining all चैव yet निर्गुणं devoid of Gunas गुणभोक्तृ experiencer of the Gunas च and.

Shining by the functions of all the senses, yet without the senses; Absolute, yet sustaining all; devoid of Gunas, yet their experiencer.

बहिरन्तश्च भूतानामचरं चरमेव च ॥
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

XIII. 15.

भूतानां (Of all) beings बहिः without च and अन्तः within अचरं the unmoving चरं the moving एव also च and सूक्ष्मत्वात् because of being subtle अविज्ञेयं (is) incomprehensible दूरस्थं is far च and अन्तिके near च and तत् it.

Without and within (all) beings; the unmoving and also the moving; because subtle, It is incomprehensible; and It is far and near.

[*Incomprehensible*—to the unillumined, though knowable in Itself.

Far—when unknown.

Near—to the illumined, because It is their own Self.]

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ॥
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

XIII. 16.

भूतेषु In beings च and अविभक्तं impartible विभक्तं divided च yet इव as if स्थितं existing भूतभर्तृ as sustaining beings ग्रसिष्णु devouring प्रभविष्णु as generating च as well तत् it ज्ञेयं is to be known.

Impartible, yet It exists as if divided in beings: It is to be known as sustaining beings; (and) devouring, as well as generating (them).

[*Devouring*—at the time of *Pralaya*.

Generating—at the time of *utpatti* or origin of the universe.]

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ॥
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥१७॥

XIII. 17.

ज्योतिषां Of lights अपि even ज्योतिः light तमसः darkness परं beyond तत् It उच्यते is said (to be) ज्ञानं knowledge ज्ञेयं the one thing to be known ज्ञानगम्यं the goal of knowledge सर्वस्य of all हृदि in the heart धिष्ठितम् dwelling.

The Light even of lights, It is said to be beyond darkness; Knowledge, and the One Thing to be known, the Goal of knowledge, dwelling in the hearts of all.

[*The Light even of lights*:—The Illuminator of all illuminating things, such as the sun &c., and Buddhi &c. Indeed, these latter shine only when illuminated by the Light of the consciousness of the Self.]

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ॥
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

XIII. 18.

इति Thus क्षेत्रं Kshetra तथा and ज्ञानं knowledge ज्ञेयं that which has to be known च and समासतः briefly उक्तं have been stated मद्भक्तः my devotee एतत् this विज्ञाय knowing मद्भावाय for my state उपपद्यते is fitted.

Thus Kshetra, knowledge, and That which has to be known, have been briefly stated. Knowing this My devotee is fitted for My state.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ॥
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥१९॥

XIII. 19.

प्रकृतिं Prakriti पुरुषं Purusha च and एव indeed उभौ both अपि also अनादि beginningless विद्धि know

(thou) विकारान् (all) modifications च and गुणान् Gunas च and एव also प्रकृतिसंभवान् born of Prakriti विद्धि know (thou.)

Know thou that Prakriti and Purusha are both beginningless; and know thou also that all modifications and Gunas are born of Prakriti.

[*Modifications— Vikâras*: From Buddhi down to the physical body.]

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ॥
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

XIII. 20.

कार्यकरणकर्तृत्वे In the production of the body and the senses प्रकृतिः Prakriti हेतुः the cause उच्यते is said (to be) पुरुषः Purusha सुखदुःखानां of pleasure and pain भोक्तृत्वे in the experience हेतुः the cause उच्यते is said (to be).

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.

[*Senses*—five organs of perception, five of action, mind, intellect and egoism.

Purusha: the Jiva is meant here.

Kârya: The effect, the physical body. *Karana*: Senses. Some read Kárana, and explain 'Kârya and Kárana' as 'cause and effect.']

पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान्गुणान् ॥
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥२१॥

XIII. 21.

हि Indeed पुरुषः Purusha प्रकृतिस्थः seated in Prakriti प्रकृतिजान् born of Prakriti गुणान् the Gunas भुंक्ते experiences अस्य its सदसद्योनिजन्मसु of birth in good and evil wombs गुणसंगः attachment to Gunas कारणं the reason.

Purusha seated in Prakriti, experiences the Gunas born of Prakriti; the reason of the birth in good and evil wombs is its attachment to the Gunas.

[*Seated in*: identifying himself with.

Gunas—manifesting themselves as pleasure, pain and delusion.]

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ॥
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥

XIII. 22.

अस्मिन् In this देहे in the body पुरुषः Purusha परः Supreme उपद्रष्टा the looker-on अनुमन्ता the permitter च and भर्ता supporter भोक्ता the experiencer महेश्वरः the Great Lord परमात्मा the Highest Self च and इति thus अपि also उक्तः is called.

And the Supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer and the Great Lord, and as the Highest Self.

[*Looker-on, the Permitter*—He Himself does not participate in the activities of the bodily organs, the mind and the Buddhi, being quite apart from them, yet seeming to be so engaged. And being a looker-on, He never stands in the way of the activities of Prakriti as manifested in the body. Indeed, all the consciousness or intelligence that manifests itself in the activities of life is but the

reflection of the All-pervading, Absolute and Perfect Intelligence—the Supreme Spirit.]

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ॥
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

XIII. 23.

यः Who एवम् thus पुरुषम् the Purusha गुणैःसह with Gunas प्रकृतिं Prakriti च and वेत्ति knows सः he सर्वथा in whatever way वर्तमानः living अपि even भूयः again न not अभिजायते is born.

He who thus knows the Purusha and Prakriti with Gunas, whatever his life, is not born again.

[*Whatever his life &c.*: Whether he is engaged in duties and acts, prescribed or forbidden, he is not born again. For, the acts, the seeds of rebirth, of a knower of Truth are fried by the fire of knowledge, and thus cannot be effective causes to bring about births. In his case they are mere semblances of Karma; a burnt cloth, for instance, cannot serve the purposes of a cloth.]

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ॥
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

XIII. 24.

केचित् Some ध्यानेन by meditation आत्मनि in their own intelligence आत्मना by the purified heart आत्मानम् the Self पश्यन्ति behold अन्ये others सांख्येन-योगेन by the path of knowledge अपरे others च again कर्मयोगेन by Karma Yoga.

Some by meditation behold the Self in their own intelligence by the purified heart, others by the path of knowledge, others again by Karma Yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ॥
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

XIII. 25.

अन्ये Another तु again एवम् thus अजानन्तः not knowing अन्येभ्यः from others श्रुत्वा as (they have) heard उपासते worships ते these अपि also श्रुतिपरायणाः regarding what they have heard as the Supreme Refuge मृत्युं death अतितरन्ति cross beyond एव even.

Others again not knowing thus, worship as they have heard from others. Even these cross beyond death, regarding what they have heard as the Supreme Refuge.

[*Not knowing thus*: not able to know the Self described above, by any one of the several methods as pointed out.

Others: Acharyas or spiritual teachers.

Regarding—following with Shraddhâ.

What they have heard, i. e., they solely depend upon the authority of other's instructions.

यावत्संजायते किंचित्सत्त्वं स्थावरजंगमम् ॥
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

XIII. 26.

भरतर्षभ O bull of the Bharatas यावत् किंचित् whatever स्थावरजंगमम् the moving, the unmoving सत्त्वम् being संजायते is born तत् it क्षेत्रक्षेत्रज्ञसंयोगात् from the union of Kshetra and Kshetrajna विद्धि know (to be).

Whatever being is born, the moving or the unmoving, O bull of the Bharatas, know it to be from the union of Kshetra and Kshetrajna.

[*Union......Kshetrajna*: The union of Kshetra and Kshetrajna, of the object and the subject, is of the nature of mutual Adhyâsa which consists in confounding them as well as their attributes with each other, owing to the absence of discrimination of their real nature. This false knowledge vanishes when one is able to separate Kshetra from Kshetrajna.]

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यंतं यः पश्यति स पश्यति ॥२७॥

XIII. 27.

सर्वेषु In all भूतेषु (in) beings समं equally तिष्ठन्तम् existing विनश्यत्सु in the dying अविनश्यंतम् deathless परमेश्वरम् the Lord Supreme यः who पश्यति sees सः he पश्यति sees.

He sees, who sees the Lord Supreme, existing equally in all beings, deathless in the dying.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥२८॥

XIII. 28.

सर्वत्र Everywhere समम् equally समवस्थितम् existent ईश्वरम् the Lord पश्यन् seeing आत्मना by self आत्मानम् self न not हिनस्ति injures ततः so परां highest गतिम् to the goal याति (he) goes.

Since seeing the Lord equally existent everywhere, he injures not self by self, and so goes to the highest Goal.

[*He injures......by self*—like the ignorant man either by ignoring the Self in others (Avidyâ or nescience), or regarding the non-self (physical body, &c.) as himself (Mithyâ-jnana or false

knowledge)—the two veils that hide the true nature of the Self.]

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ॥
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

XIII. 29.

यः Who च and कर्माणि actions प्रकृत्या by Prakriti एव alone सर्वशः all क्रियमाणानि being done तथा and आत्मानम् the Self अकर्तारम् actionless पश्यति sees सः he पश्यति sees.

And he sees, who sees Prakriti alone doing all actions, and that the Self is actionless.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ॥
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

XIII. 30.

यदा When भूतपृथग्भावम् the separate existence of all beings एकस्थम् inherent in the One अनुपश्यति sees ततः from that एव alone विस्तारम् (their) expansion च and तदा then ब्रह्म Brahman संपद्यते (he) becomes.

When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ॥
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

XIII. 31.

कौन्तेय O son of Kunti अनादित्वात् being without beginning निर्गुणत्वात् being devoid of Gunas अयम्

this अव्ययः immutable परमात्मा Supreme Self शरीरस्थः existing in the body अपि though न neither करोति acts न nor लिप्यते is affected.

Being without beginning, and devoid of Gunas, this Supreme Self, immutable, O son of Kunti, though existing in the body neither acts, nor is affected.

[*Being without beginning*—having no cause.

Neither......affected—Because the Self is not the doer, therefore He is not touched by the fruit of action.]

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ॥
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

XIII. 32.

यथा As सर्वगतम् the all-pervading आकाशम् Akásha सौक्ष्मात् because of its subtility न not उपलिप्यते is tainted तथा so सर्वत्र everywhere देहे in the body अवस्थितः existent आत्मा the Self न not उपलिप्यते is tainted.

As the all-pervading Akásha because of its subtility is not tainted, so the Self existent in the body everywhere is not tainted.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ॥
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

XIII. 33.

भारत O descendant of Bharata यथा as एकः the one रविः sun इमम् this कृत्स्नम् all लोकम् world प्रकाशयति illumines तथा so क्षेत्री he who abides in the Kshetra कृत्स्नम् the whole क्षेत्रम् Kshetra प्रकाशयति illumines.

As the one sun illumines all this world, so does He who abides in the Kshetra, O descendant of Bharata, illumine the whole Kshetra.

क्षेत्रक्षेत्रज्ञयोरेवमंतरं ज्ञानचक्षुषा ॥
भूतप्रकृतिमोक्षं च ये विदुर्यांति ते परम् ॥३४॥

XIII. 34.

एवम् Thus क्षेत्रक्षेत्रज्ञयो: between the Kshetra and the Kshetrajna अंतरम् the distinction भूतप्रकृतिमोक्षम् the emancipation from the Prakriti of beings च and (also) ज्ञानचक्षुषा with the eye of knowledge ये who विदु: perceive ते they परम् the Supreme यांति go.

They who thus with the eye of knowledge perceive the distinction between the Kshetra and the Kshetrajna, and also the emancipation from the Prakriti of beings, they go to the Supreme.

[*Prakriti of beings*: the material nature or delusion of beings due to Avidyâ.]

इति क्षेत्रक्षेत्रज्ञविभागयोगोनाम त्रयोदशोऽध्याय:॥

The end of the thirteenth chapter designated, THE DISCRIMINATION OF THE KSHETRA AND THE KSHETRAJNA.

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Srimad-Bhagavad-Gita.

चतुर्दशोऽध्यायः ॥

FOURTEENTH CHAPTER

श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम ॥
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

XIV. 1.

श्रीभगवान् The Blessed Lord उवाच said:

ज्ञानानाम् Of all knowledge उत्तमम् the best परम् Supreme ज्ञानं knowledge भूयः again प्रवक्ष्यामि shall I tell यत् which ज्ञात्वा having known सर्वे all मुनयः the Munis इतः after this life परां high सिद्धिं to perfection गताः have attained.

The Blessed Lord said:

Again shall I tell thee that Supreme knowledge which is above all knowledge, having known which all the Munis have attained to high perfection after this life.

[*After this life*—after being freed from this bondage of the body.]

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ॥
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

XIV. 2.

इदं This ज्ञानं knowledge उपाश्रित्य abiding by मम साधर्म्यम् to My Being आगताः having attained

सर्गे in evolution अपि न neither उपजायन्ते do they come forth प्रलये in involution न च nor व्यथन्ति are (they) troubled.

Abiding by this knowledge, having attained to My Being, neither do they come forth in evolution, nor are they troubled in involution.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ॥
संभवः सर्वभूतानां ततो भवति भारत ॥३॥

XIV. 3.

भारत O descendant of Bharata महत् the Great ब्रह्म Prakriti मम my योनिः womb तस्मिन् in that अहं I गर्भम् the germ दधामि I place ततः thence सर्वभूतानां of all beings संभवः the birth भवति is.

My womb is the Great Prakriti, in that I place the germ ; from thence, O descendant of Bharata, is the birth of all beings.

[*Brahma*: This word is derived from *Brimh*, 'to expand,' and means here the vast seed or womb (the Prakriti) out of which the cosmos is evolved or expanded.

I place the germ: I infuse the reflexion of My Intelligence, and this act of impregnation is the cause of the evolution of the cosmos.]

सर्वयोनिषु कौन्तेय मूर्तयः संभवंति याः ॥
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

XIV. 4.

कौन्तेय O son of Kunti सर्वयोनिषु in all the wombs याः whatever मूर्तयः forms संभवंति are produced तासाम् their महत् the Great ब्रह्म the Prakriti योनिः womb अहं I बीजप्रदः seed-giving पिता Father.

Whatever forms are produced, O son of Kunti, in all the wombs, the Great Prakriti is their womb, I the seed-giving Father.

सत्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ॥
निबध्नंति महाबाहो देहेदेहिनमव्ययम् ॥५॥
XIV. 5.

महाबाहो O mighty-armed सत्वं Satva रजः Rajas तमः Tamas इति these प्रकृतिसंभवाः born of Prakriti गुणाः Gunas देहे in the body अव्ययं the indestructible देहिनम् the embodied निबध्नंति bind fast.

Satva, Rajas, Tamas,—these Gunas, O mighty-armed, born of Prakriti, bind fast the indestructible embodied in the body.

[*These Gunas*—are the primary constituents of the Prakriti and are the bases of all substances; they cannot therefore be said to be attributes or qualities inhering in the substances as opposed to the substances.

Embodied in the body: That abides in the body as if identified therewith.]

तत्र सत्वं निर्मलत्वात्प्रकाशकमनामयम् ॥
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥६॥
XIV. 6.

अनघ O sinless one तत्र of these निर्मलत्वात् from its stainlessness प्रकाशकं luminous अनामयं free from evil सत्वं Satva सुखसंगेन by attachment to happiness ज्ञानसंगेन by attachment to knowledge च and बध्नाति binds.

Of these, Satva, luminous and free from evil, from its stainlessness, binds, O sinless one, by attachment to happiness, and by attachment to knowledge.

[*Binds by attachment to happiness &c*: Binds the Self by the consciousness of happiness and knowledge in the shape of 'I am happy,' 'I am wise,' which belongs properly to the Kshetra, but which is associated with the Self, the Absolute Intelligence and Bliss, through Avidyâ.]

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ॥
तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥७॥

XIV. 7.

कौन्तेय O son of Kunti रागात्मकं of the nature of passion रजः Rajas तृष्णासंगसमुद्भवं giving rise to thirst and attachment विद्धि know तत् it कर्मसंगेन by attachment to action देहिनं the embodied निबध्नाति binds fast.

Know Rajas to be of the nature of passion, giving rise to thirst and attachment, it binds fast, O son of Kunti, the embodied, by attachment to action.

[*It binds &c.*—Though the Self is not the agent, Rajas makes Him act with the idea '*I* am the doer.']

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ॥
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

XIV. 8.

भारत O descendant of Bharata तमः Tamas तु and अज्ञानजं born of ignorance सर्वदेहिनां to all embodied beings मोहनं delusive विद्धि know तत् it प्रमादालस्यनिद्राभिः by miscomprehension, indolence and sleep निबध्नाति binds fast.

And know Tamas born of ignorance, delusive to all embodied beings; it binds fast,

O descendant of Bharata, by miscomprehension, indolence, and sleep.

[*Delusive:* causes delusion or non-discrimination.]

सत्वं सुखे संजयति रजः कर्मणि भारत ॥
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥६॥

XIV. 9.

भारत O descendant of Bharata सत्वं Satva सुखे to happiness संजयति attaches रजः Rajas कर्मणि to action उत while तमः Tamas तु indeed ज्ञानं discrimination आवृत्य shrouding प्रमादे to miscomprehension संजयति attaches.

Satva attaches to happiness, and Rajas to action, O descendant of Bharata, while Tamas, verily, shrouding discrimination, attaches to miscomprehension.

रजस्तमश्चाभिभूय सत्वं भवति भारत ॥
रजः सत्वं तमश्चैव तमः सत्वं रजस्तथा ॥१०॥

XIV. 10.

भारत O descendant of Bharata सत्वं Satva रजः Rajas तमः Tamas च and अभिभूय predominating over भवति arises रजः Rajas सत्वं Satva तमः Tamas च and तथा so सत्वं Satva रजः Rajas तमः Tamas च and.

Satva arises, O descendant of Bharata, predominating over Rajas and Tamas; and Rajas over Satva and Tamas; so, Tamas over Satva and Rajas.

[When one or the other of the Gunas asserts itself predominating over the other two, it produces its own effect, as Satva, knowledge and happiness; Rajas, action; Tamas, veiling of discrimination &c.]

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ॥
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥११॥

XIV. 11.

यदा When अस्मिन् in this देहे in the body सर्वद्वारेषु through every sense ज्ञानम् (of) intelligence प्रकाशः light उपजायते shines तदा then उत indeed सत्वं Satva विवृद्धं (is) predominant इति that विद्यात् (it) should be known.

When through every sense in this body, the light of intelligence shines, then it should be known that Satva is predominant.

[*Every sense*—lit., all the gates. All the senses are for the Self the gateways of perception.]

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ॥
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

XIV. 12,

भरतर्षभ O bull of the Bhâratas लोभः greed प्रवृत्तिः activity कर्मणां of actions आरम्भः the undertaking अशमः unrest स्पृहा longing एतानि these रजसि in Rajas विवृद्धे (in) having become predominant जायन्ते arise.

Greed, activity, the undertaking of actions, unrest, longing,—these arise when Rajas is predominant, O bull of the Bhâratas.

[*Unrest*—being agitated with joy, attachment &c.]

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ॥
तमस्येतानि जायन्ते विवृद्धे कुरुनंदन ॥१३॥

XIV. 13.

कुरुनंदन O Descendant of Kuru अप्रकाशः darkness अप्रवृत्तिः inertness च and प्रमादः miscomprehension

मोह: delusion एव also च and एतानि these तमसि in Tamas विवृद्धे (in) having become predominant जायन्ते arise.

Darkness, inertness, miscomprehension, and delusion,—these arise when Tamas is predominant, O Descendant of Kuru.

[*Darkness, inertness* : Absence of discrimination, and its results, inertness &c.]

यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत् ॥
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥१४॥

XIV. 14.

यदा When तु if सत्वे in Satva प्रवृद्धे (in) having become predominant देहभृत् the embodied प्रलयं death याति meets तदा then उत्तमविदाम् the knowers of the Highest अमलान् the spotless लोकान् worlds प्रतिपद्यते (he) attains.

If the embodied meets death when Satva is predominant, then he attains to the spotless regions of the worshippers of the Highest.

[*Spotless regions* : The Brahma-loka and the like.

The Highest—Deities such as Hiranyagarbha.]

रजसि प्रलयं गत्वाऽकर्मसंगिषु जायते ॥
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥

XIV. 15.

रजसि In Rajas प्रलयं death गत्वा meeting कर्मसंगिषु among those attached to action जायते (he) is born तथा so तमसि in Tamas प्रलीन: dying मूढयोनिषु in the wombs of the irrational जायते (he) is born.

Meeting death in Rajas, he is born among those attached to action; so dying in Tamas, he is born in the wombs of the irrational.

[*Meeting......Rajas*: If he dies when Rajas is predominant in him.]

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्॥
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

XIV. 16.

सुकृतस्य (Of) good कर्मणः (of) action निर्मलं pure सात्त्विकं Sâtvic फलं the fruit आहुः they say रजसः of Rajas तु verily दुःखं pain फलं the fruit तमसः of Tamas अज्ञानं ignorance फलं the fruit.

The fruit of good action, they say, is Sátvic and pure; verily, the fruit of Rajas is pain; and ignorance, the fruit of Tamas.

[*Rajas*—means Râjasic action, and Tamas,—Tâmasic action, as this section treats of actions.]

सत्वात्संजायते ज्ञानं रजसो लोभ एव च ॥
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

XIV. 17.

सत्वात् From Satva ज्ञानं wisdom संजायते arises रजसः from Rajas लोभः greed एव indeed च and तमसः from Tamas अज्ञानं ignorance प्रमादमोहौ miscomprehension and delusion एव even च and भवतः arise.

From Satva arises wisdom, and greed from Rajas; miscomprehension, and delusion and ignorance arise from Tamas.

ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः॥
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥१८॥

XIV. 18.

सत्त्वस्थाः The Satva-abiding ऊर्ध्वं upwards गच्छन्ति go राजसाः the Râjasic मध्ये in the middle तिष्ठन्ति dwell जघन्यगुणवृत्तिस्थाः abiding in the function of the lowest Guna तामसाः the Tâmasic अधः downwards गच्छन्ति go.

The Satva-abiding go upwards; the Rájasic dwell in the middle; and the Támasic, abiding in the function of the lowest Guna, go downwards.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ॥
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

XIV. 19.

यदा When द्रष्टा the seer गुणेभ्यःपरं than the Gunas अन्यं other कर्तारं agent न no अनुपश्यति beholds गुणेभ्यः than the Gunas परं higher वेत्ति knows तदा then सः he मद्भावं My being अधिगच्छति attains to.

When the seer beholds no agent other than the Gunas and knows That which is higher than the Gunas, he attains to My being.

[*The Gunas*—which transform themselves into the bodies, senses and sense-objects, and which in all their modifications constitute the agent in all actions.

Knows......the Gunas: Sees Him who is distinct from the Gunas, Who is the Witness of the Gunas and of their functions.]

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ॥
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

XIV. 20.

देहसमुद्भवान् Out of which the body is evolved त्रीन् three एतान् these गुणान् Gunas अतीत्य having crossed beyond जन्ममृत्युजरादुःखैः from birth, death, decay and pain विमुक्तः freed देही the embodied अमृतं immortality अश्नुते attains to.

The embodied, having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, decay and pain, and attains to immortality.

अर्जुन उवाच ॥

कैर्लिंगैस्त्रीन्गुणानेतानतीतो भवति प्रभो ॥
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥२१॥

XIV. 21.

अर्जुन Arjuna उवाच said:

प्रभो O Lord कैः by what लिंगैः marks एतान् these त्रीन् three गुणान् Gunas अतीतः भवति has crossed beyond किमाचारः what (is his) conduct कथं how च and एतान् these त्रीन् three गुणान् Gunas अतिवर्तते does (he) pass beyond.

Arjuna said:

By what marks, O Lord, is he (known) who has crossed beyond these three Gunas? What is his conduct, and how does he pass beyond these three Gunas?

श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ॥
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति ॥२२॥

XIV. 22.

श्रीभगवान् The Blessed Lord उवाच said :

पाण्डव O Pândava प्रकाशं light (the effect of Satva) प्रवृत्तिम् activity (the effect of Rajas) मोहं delusion (the effect of Tamas) एव च and also संप्रवृत्तानि (when) come forth न not द्वेष्टि (he) hates निवृत्तानि when absent न nor कांक्षति longs for;

The Blessed Lord said :

He who hates not the appearance of light, (the effect of Satva), activity (the effect of Rajas), and delusion (the effect of Tamas), (in his own mind), O Pándava, nor longs for them when absent;

[This answers Arjuna's first question. The man of right knowledge does not hate the effects of the three Gunas when they clearly present themselves as objects of consciousness; nor does he long after things which have disappeared.]

उदासीनवदासीनो गुणैर्यो न विचाल्यते ॥
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेंगते ॥२३॥

XIV. 23.

यः Who उदासीनवत् like one unconcerned आसीनः sitting गुणैः by the Gunas न not विचाल्यते is moved गुणाः the Gunas वर्तन्ते operate इत्येवं (knowing) that अवतिष्ठति is self-centred न not इंगते swerves;

He, who, sitting like one unconcerned, is moved not by the Gunas, who knowing that the Gunas operate, is Self-centred and swerves not;

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः ॥
तुल्यप्रियाप्रियो धीरस्तुल्यनिंदात्मसंस्तुतिः ॥२४॥

XIV. 24.

यः Who समदुःखसुखः alike in pleasure and pain स्वस्थः self-abiding समलोष्टाश्मकांचनः regarding a clod of earth, a stone or gold alike तुल्यप्रियाप्रियः the same to loved and unloved धीरः firm तुल्यनिंदात्मसंस्तुतिः the same to censure and praise;

Alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone or gold alike; the same to loved and unloved, firm, the same to censure and praise;

[*Self-abiding*: He remains in his own true nature.]

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ॥
सर्वारंभपरित्यागी गुणातीतः स उच्यते ॥२५॥

XIV. 25.

यः Who मानापमानयोः in honour and in disgrace तुल्यः the same मित्रारिपक्षयोः to friend and foe तुल्यः the same सर्वारंभपरित्यागी relinquishing all undertakings सः he गुणातीतः crossed beyond the Gunas उच्यते is said.

The same in honour and disgrace, the same to friend and foe, relinquishing all undertakings—he is said to have crossed beyond the Gunas.

[Inclining to neither of the dual throngs, he firmly treads the path of Self-knowledge, and rises above the Gunas.

These three Slokas are in answer to Arjuna's second question.]

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ॥
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

XIV. 26.

यः Who च and माम् Me अव्यभिचारेण with unswerving भक्तियोगेन (with) devotion सेवते serves सः he एतान् these गुणान् Gunas समतीत्य crossing beyond ब्रह्मभूयाय for becoming Brahman कल्पते is fitted.

And he who serves Me with an unswerving devotion, crossing beyond the Gunas, is fitted for becoming Brahman.

[This answers Arjuna's third question.]

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ॥
शाश्वतस्य च धर्मस्य सुखस्यैकांतिकस्य च ॥२७॥

XIV. 27.

हि For अहं I ब्रह्मणः of Brahman प्रतिष्ठा the abode अव्ययस्य the immutable अमृतस्य the immortal च and शाश्वतस्य everlasting धर्मस्य of Dharma ऐकांतिकस्य absolute सुखस्य of bliss च and.

For I am the Abode of Brahman, the Immortal and Immutable, of everlasting Dharma and of Absolute Bliss.

[*I*—the Pratyagâtman, the true Inner Self.]

इति गुणत्रयविभागयोगोनाम चतुर्दशोऽध्यायः ॥

The end of the fourteenth chapter designated, THE DISCRIMINATION OF THE THREE GUNAS.

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Srimad-Bhagavad-Gita.

॥ पंचदशोऽध्यायः ॥

FIFTEENTH CHAPTER.

श्रीभगवानुवाच ॥

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ॥
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

XV. 1.

श्रीभगवान् The Blessed Lord उवाच said:

ऊर्ध्वमूलं Rooted above अधःशाखं branching below अव्ययं eternal अश्वत्थं Ashvattha प्राहुः they speak of छन्दांसि the Vedas यस्य whose पर्णानि leaves तम् it यः who वेद knows सः he वेदवित् (is) a Veda-knower.

The Blessed Lord said:

They speak of an eternal Ashvattha rooted above and branching below, whose leaves are the Vedas; he who knows it, is a Veda-knower.

[*Ashvattha*: literally, that which does not endure till to-morrow: the Samsâra, the ever-changing, phenomenal world.

Brahman with Its unmanifested energy of Mâyâ is meant by "*Above*," for It is supreme over all things; and as such, the One above is the root of this Tree of Samsára. Mahat, Ahamkára and the Tanmâtrâs are its branches evolving to grosser and

grosser states—hence it is said to be branching "*below.*" As leaves protect a tree, so do the Vedas protect the Tree of Samsâra, as treating of Dharma and Adharma, with their causes and fruits.

Eternal—because this Tree of Samsâra rests on a continuous series of births without beginning and end, and it cannot be cut down except by the knowledge, "I am Brahman."]

अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबंधीनि मनुष्यलोके ॥२॥

XV. 2.

तस्य Its गुणप्रवृद्धाः nourished by the Gunas विषयप्रवालाः sense-objects (are) its buds शाखाः branches अधः below ऊर्ध्वं above च and प्रसृताः spread मनुष्यलोके in the world of man कर्मानुबंधीनि originating action मूलानि the roots अधः below च and अनुसंततानि are stretched forth.

Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and below in the world of man stretch forth the roots, orginating action.

[*Below*: from man downwards.

Above: up to Brahmâ.

Roots: The tap-root is the Lord "Above"; the secondary roots are the Samskâras, attachment and aversion etc. It is these that, being in perpetual succession the cause and consequence of good and evil deeds, bind one fast to actions—Dharma and Adharma.]

न रूपमस्येह तथोपलभ्यते
नांतो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूल-
मसंगशस्त्रेण दृढेन छित्त्वा ॥३॥
ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तंति भूयः ॥
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

XV. 3, 4.

इह Here अस्य its रूपं form न not उपलभ्यते is perceived तथा as such न neither अंत: (its) end न nor आदि: (its) origin न च nor संप्रतिष्ठा (its) existence एनम् this सुविरूढमूलं firm-rooted अश्वत्थं Ashvattha दृढेन strong असंगशस्त्रेण with the sword of non-attachment छित्त्वा having cut asunder ततः then तत् that पदं goal परिमार्गितव्यं is to be sought for यस्मिन् whither गताः going भूयः again न not निवर्तंति (they) return यतः whence (एषा the) पुराणी eternal प्रवृत्तिः activity प्रसृता streamed forth तम् in that एव च indeed आद्यं Primeval पुरुषं Purusha प्रपद्ये I seek refuge.

Its form is not here perceived as such, neither its end, nor its origin, nor its existence. Having cut asunder this firm-rooted Ashvattha with the strong sword of non-attachment,—then that Goal is to be sought for, going whither they (the wise) do not return again. I seek refuge in that Primeval Purusha whence streamed forth the Eternal Activity.

[*As such*: it cannot be said to exist, because it appears and vanishes every other moment. See commentary II. 16.

Tat—That—Sankara and Anandagiri read "Tatah," and explain it as beyond or above the Ashvattha, the Tree of Samsâra.

The Eternal Activity: this ever-passing work of projection, this ever-flowing current of evolution, the world of phenomena.]

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वंद्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छंत्यमूढाः पदमव्ययं तत् ॥५॥

XV. 5.

निर्मानमोहाः Free from pride and delusion जितसंगदोषाः with the evil of attachment conquered अध्यात्मनित्याः ever dwelling in the Self विनिवृत्तकामाः with desires completely receded सुखदुःखसंज्ञैः known as pleasure and pain द्वंद्वैः from the pairs of opposites विमुक्ताः liberated अमूढाः the undeluded तत् that अव्ययं eternal पदं goal गच्छंति reach.

Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal.

न तद्भासयते सूर्यो न शशांको न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

XV. 6.

यत् Whither गत्वा going न not निवर्तन्ते (they) return तत् that सूर्यः the sun न not भासयते illumines न nor शशांकः the moon न nor पावकः fire तत् that मम My परमं supreme धाम abode.

That, the sun illumines not, nor the moon, nor fire; That is My Supreme Abode, going whither they return not.

ममैवांशो जीवलोके जीवभूतः सनातनः ॥
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

XV. 7.

मम एव Of Myself सनातनः eternal अंशः portion जीवभूतः having become a living soul प्रकृतिस्थानि abiding in the Prakriti मनःषष्ठानि with mind as the sixth इन्द्रियाणि the (five) senses जीवलोके in the world of life कर्षति draws (to Itself).

An eternal portion of Myself, having become a living Soul in the world of life, draws (to Itself) the (five) senses with mind for the sixth, abiding in Prakriti.

[The Jiva or the individual soul is that aspect of the Supreme Self which manifests Himself in every one as the doer and enjoyer, being limited by the Upâdhis set up by Avidyâ; but in reality, both are the same. It is like the Akâsha (space) in the jar, which is a portion of the Infinite Akâsha, and becomes one with the latter on the destruction of the jar, the cause of limitation.]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ॥
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

XV. 8.

ईश्वरः The Lord यत् when शरीरं a body अवाप्नोति obtains यत् when च and अपि also उत्क्रामति leaves (it) वायुः the wind आशयात् from (their) seats गन्धान् the scents इव as एतानि these गृहीत्वा taking संयाति goes.

When the Lord obtains a body and when He leaves it He takes these and goes, as the wind takes the scents from their seats (the flowers).

[*Lord*: Jiva spoken of in the preceding Sloka. When the Jiva leaves the body, then he draws round himself the senses and the Manas. When he enters another he takes these again with him, i. e., he is born with these again.]

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ॥
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥६॥

XV. 9.

अयं He श्रोत्रं the ear चक्षुः the eye स्पर्शनं the (organ of) touch रसनं the (organ of) taste च and घ्राणं the (organ of) smell एव च as also मनः the mind अधिष्ठाय presiding over विषयान् objects उपसेवते (he) experiences.

Presiding over the ear, the eye, the touch, taste and smell, as also the mind, He experiences objects.

उत्क्रामंतं स्थितं वापि भुंजानं वा गुणान्वितम् ॥
विमूढा नानुपश्यंति पश्यंति ज्ञानचक्षुषः ॥१०॥

XV. 10.

उत्क्रामंतं Transmigrating (from one body to another) स्थितं residing (in the same) वापि or भुंजानं experiencing गुणान्वितं united with the Gunas विमूढाः the deluded न not अनुपश्यन्ति do see (Him) ज्ञानचक्षुषः those who have the eye of wisdom पश्यन्ति behold (Him).

Transmigrating from one body to another, or residing (in the same) or experiencing,—as He is united with the Gunas,—the deluded do not see Him, but those who have the eye of wisdom behold Him.

[Though Atman is nearest and comes most easily within the range of their consciousness in a

variety of functions, still all do not see Him, because of their complete subservience to sense-objects.]

यतंतो योगिनश्चैनं पश्यंत्यात्मन्यवस्थितम् ॥
यतंतोऽप्यकृतात्मानो नैनं पश्यंत्यचेतसः ॥११॥

XV. 11.

यतंतः Striving (for perfection) योगिनः the Yogis एनं Him आत्मनि in themselves अवस्थितं dwelling पश्यंति behold यतंतः striving अपि even though अकृतात्मानः the men of unrefined self अचेतसः unintelligent एनं Him न not पश्यंति see.

The Yogis striving (for perfection) behold Him dwelling in themselves; but the unrefined and unintelligent, even though striving, see Him not.

[*The unrefined*: Whose mind has not been regenerated by Tapas and subjugation of the senses, whose mind is not purified.]

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ॥
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

XV. 12.

आदित्यगतं Residing in the sun यत् which तेजः light चन्द्रमसि in the moon च and यत् which अग्नौ in the fire च and यत् which अखिलं the whole जगत् world भासयते illumines तत् that तेजः light मामकं (to be) Mine विद्धि know.

The light which residing in the sun, in the moon, in the fire, illumines the whole world—know that light to be Mine.

[*Light*—may also be understood to mean, the light of consciousness.]

गामाविश्य च भूतानि धारयाम्यहमोजसा ॥
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः १३

XV. 13.

अहं I ओजसा with My energy गाम् the earth आविश्य entering भूतानि all beings धारयामि (I) support रसात्मकः watery सोमः moon च and भूत्वा becoming सर्वाः all ओषधीः the herbs पुष्णामि I nourish.

Entering the earth with My energy, I support all beings, and I nourish all the herbs, becoming the watery moon.

[*Energy—Ojas*: The energy of the Ishvara, whereby the vast heaven and the earth are firmly held.

Nourish—by infusing savours into them.

The watery moon: The *Soma*, moon, is considered as the repository or the embodiment of all fluids (*Rasas*).]

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ॥
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

XV. 14.

अहं I वैश्वानरः (the fire) Vaishvánara भूत्वा becoming प्राणिनां of living beings देहं in the body आश्रितः abiding प्राणापानसमायुक्तः associated with Prâna and Apâna चतुर्विधं fourfold अन्नम् the food पचामि I digest.

Abiding in the body of living beings as (the fire) Vaishvânara, I, associated with Prâna and Apâna, digest the fourfold food.

[See IV. 29.

Vaishvánara: The fire abiding in the stomach.

Fourfold food: Food which has to be eaten by (1) mastication, (2) sucking, (3) licking, (4) swallowing.]

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ॥
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

XV. 15.

अहं I सर्वस्य of all हृदि in the heart संनिविष्टः centred च and मत्तः from Me स्मृतिः memory ज्ञानं perception अपोहनं (their) loss च as well as सर्वैः by all वेदैः (by) the Vedas च and अहं I एव verily वेद्यः that which has to be known वेदांतकृत् the author of Vedanta वेदवित् the knower of the Veda च and अहं I एव indeed.

I am centred in the hearts of all; memory and perception as well as their loss come from Me. I am verily that which has to be known by all the Vedas, I indeed am the Author of the Vedanta, and the Knower of the Veda am I.

[*Memory*—of what was experienced in the past births; and *knowledge*—of things transcending the ordinary limits of space, time and visible nature.—*Anandagiri.*

Come from Me—as the result of their good or evil deeds.

I indeed...... Vedanta: It is I who am the Teacher of the wisdom of the Vedanta, and cause it to be handed down in regular succession.]

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ॥
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

XV. 16.

क्षरः The Perishable अक्षरः the Imperishable च and द्वौ two एव indeed इमौ distinct पुरुषौ (two) Purushas

(beings) लोके in the world सर्वाणि all भूतानि beings क्षर: (are) the Perishable कूटस्थ: the Kutastha अक्षर: the Imperishable उच्यते is called.

There are two Purushas in the world,—the Perishable and the Imperishable. All beings are the Perishable, and the Kutastha is called Imperishable.

[*Two Purushas*: Two categories—arranged in two separate groups of beings,—spoken of as 'Purushas,' as they are the Upâdhis of the Purusha.

Kutastha: That which manifests Itself in various forms of illusion and deception. It is said to be imperishable, as the seed of Samsâra is endless,—in the sense that it does not perish in the absence of Brahma-jnâna.]

उत्तम: पुरुषस्त्वन्य: परमात्मेत्युदाहृत:॥
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वर: ॥१७॥

XV. 17.

अन्य: Another तु but उत्तम: the Supreme पुरुष: Purusha परमात्मा the Highest Self इति thus उदाहृत: called य: who ईश्वर: Lord अव्यय: the Immutable लोकत्रयं the three worlds आविश्य pervading बिभर्ति sustains (them).

But (there is) another, the Supreme Purusha, called the Highest Self,—He who, the Immutable Lord, pervading the three Worlds, sustains them.

[*Another*: quite distinct from the two.

The three Worlds: *Bhuh* (the Earth), *Bhuvah* (the Mid-Region) and *Śvah* (the Heaven).

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तम: ॥
अतोऽस्मि लोके वेदे च प्रथित: पुरुषोत्तम: ॥१८॥

XV. 18.

यस्मात् As अहं I क्षरं the Perishable अतीतः transcend अक्षरात् than (to) the Imperishable अपि even उत्तमः superior च and अतः therefore लोके in the world वेदे in the Veda च and पुरुषोत्तमः the Purushottama (the Highest Purusha) इति as प्रथितः celebrated अस्मि am I.

As I transcend the Perishable, and am above even the Imperishable, therefore am I in the world and in the Veda celebrated as the Purushottama, (the Highest Purusha).

[*The Perishable*—Tree of Samsâra called Ashvattha.

The Imperishable—Which constitute the seed of the Tree of Samsâra.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ॥
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

XV. 19.

भारत O descendant of Bharata यः who एवं thus असंमूढः free from delusion पुरुषोत्तमम् the Supreme Purusha माम् Me जानाति knows सः he सर्ववित् knowing all सर्वभावेन as the All-being माम् Me भजति worships.

He who, free from delusion thus knows Me as the Supreme Purusha, he, knowing all, worships Me as the All-being, O descendant of Bharata.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ॥
एतद्बुद्ध्वा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥२०॥

XV. 20.

अनघ O sinless one भारत O descendant of Bharata इति thus गुह्यतमं most profound इदं this

शास्त्रं teaching मया by Me उक्तं has been imparted एतत् this बुद्ध्वा knowing बुद्धिमान् possessed of (highest) intelligence कृतकृत्यः accomplished all the (highest) tasks च and स्यात् becomes.

Thus, O sinless one, has this most profound teaching been imparted by Me. Knowing this, he attains the highest intelligence and the accomplishment of all his duties, O descendant of Bharata.

[*Highest intelligence*—which realises the Brahman. (*Attains*) *the accomplishment......duties*: Whatever duty one has to do in life, all that duty has been done, when the Brahman is realised.]

इति पुरुषोत्तमयोगो नाम पंचदशोऽध्यायः ॥

The end of the fifteenth chapter designated,
THE WAY TO THE SUPREME SPIRIT.

——:O:——

Srimad-Bhagavad-Gita.

॥ षोडशोऽध्यायः ॥

SIXTEENTH CHAPTER.

श्रीभगवानुवाच ॥

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ॥
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

XVI. 1.

श्रीभगवान् The Blessed Lord उवाच said :

अभयं Fearlessness सत्त्वसंशुद्धिः purity of heart ज्ञानयोगव्यवस्थितिः steadfastness in knowledge and Yoga दानम् giving away as charity दमः control of the senses यज्ञः Yajna स्वाध्यायः reading of the Shâstras तपः austerity आर्जवं uprightness ;

The Blessed Lord said :

Fearlessness, purity of heart, steadfastness in knowledge and Yoga, giving away as charity, control of the senses, Yajna, reading of the Shástras, austerity, uprightness ;

[*Yoga*—consists in making what has been learnt from the Shâstras and the Achârya, an object of one's own direct perception, by concentration and self-control.]

अहिंसा सत्यमक्रोधस्त्यागः शांतिरपैशुनम् ॥
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥

XVI. 2.

अहिंसा Non-injuriousness सत्यं truth अक्रोध: absence of anger त्याग: renunciation शांति: tranquility अपैशुनं absence of calumny भूतेषु to beings दया compassion अलोलुप्त्वं uncovetousness मार्दवं gentleness ह्री: modesty अचापलं absence of fickleness.

Non-injuriousness, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness;

[*Non-covetousness*: Unaffectedness of the senses when in contact with their objects.

Absence of fickleness: Avoidance of useless actions—*Sridhar*.]

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ॥
भवंति संपदं दैवीमभिजातस्य भारत ॥३॥

XVI. 3.

तेज: Boldness क्षमा forgiveness धृति: fortitude शौचं purity अद्रोह: absence of hatred नातिमानिता absence of pride दैवी divine संपदं state अभिजातस्य to one born for भवंति (these) belong भारत O descendant of Bharata.

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine state, O descendant of Bharata.

दंभो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ॥
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥४॥

XVI. 4.

पार्थ O Pârtha दंभ: ostentation दर्प: arrogance च and अभिमान: self-conceit क्रोध: anger पारुष्यं

harshness च and अज्ञानं ignorance च एव as well as आसुरीं an Asuric संपदं state अभिजातस्य to one who is born for.

Ostentation, arrogance and self-conceit, anger as also harshness and ignorance, belong to one who is born, O Pártha, for an Asuric state.

[*Asuric*: demoniac.]

दैवी संपद्विमोक्षाय निबंधायासुरी मता ॥
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥५॥

XVI. 5.

दैवी The divine संपद् state विमोक्षाय for liberation आसुरी the Asuric निबंधाय for bondage मता is deemed (as mature) पाण्डव O Pândava मा not शुचः grieve दैवीं the divine संपदं state अभिजातः born for असि thou art.

The divine state is deemed (as mature) for liberation, the Asuric for bondage; grieve not, O Pándava, thou art born for a divine state.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ॥
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

XVI. 6.

पार्थ O Pârtha अस्मिन् in this लोके world दैवः the divine आसुरः the Asuric च and द्वौ two भूतसर्गौ manifestations of beings दैवः the divine विस्तरशः at length प्रोक्तः has been described आसुरं of the Asuric मे from me शृणु hear.

There are two manifestations of beings in this world, the divine and the Asuric. The divine has been described at length; hear from Me, O Pârtha, of the Asuric.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

XVI. 7.

आसुराः The Asuric जनाः persons प्रवृत्तिं what to do च and निवृत्तिं what to refrain from न not विदुः know तेषु in them न neither शौचं purity न nor आचारः conduct न च nor सत्यं truth विद्यते is.

The persons of Asuric nature know not what to do and what to refrain from; neither purity, nor conduct, nor truth is in them.

[*What to do.....from*: What acts they should perform to achieve the end of man, nor what acts they should abstain from to avert evil.]

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥८॥

XVI. 8.

जगत् The universe असत्यं (is) without truth अप्रतिष्ठं without (moral) basis अनीश्वरं without a God अपरस्परसंभूतं brought about by mutual union किमन्यत् what else कामहैतुकं with lust for its cause आहुः they say.

They say, "The universe is without truth, without (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?"

[*Without truth*: As we are unreal so this universe is unreal, and the sacred Scriptures that declare the truth are unreal.

What else?—but lust can be the cause of the universe?—This is the view of the Lokâyatikas, the materialists.]

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ॥
प्रभवंत्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥
XVI. 9.

अल्पबुद्धयः Of small intellect एतां this दृष्टिं view अवष्टभ्य holding नष्टात्मानः ruined souls उग्रकर्माणः of fierce deeds अहिताः the enemies जगतः of the world क्षयाय for (its) destruction प्रभवंति rise.

Holding this view, these ruined souls of small intellect, of fierce deeds, rise as the enemies of the world for its destruction.

[*Small intellect*—as it concerns itself only with sense-objects, and cannot soar higher.]

काममाश्रित्य दुष्पूरं दंभमानमदान्विताः ॥
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥१०॥
XVI. 10.

दुष्पूरं Insatiable कामं desire आश्रित्य abiding in दंभमानमदान्विताः possessed with ostentation, pride and arrogance मोहात् through delusion असद्ग्राहान् evil ideas गृहीत्वा holding अशुचिव्रताः with impure resolve प्रवर्तन्ते they work.

Filled with insatiable desires, possessed with ostentation, pride and arrogance, holding evil ideas through delusion, they work with impure resolve.

चिन्तामपरिमेयां च प्रलयांतामुपाश्रिताः ॥
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥
XVI. 11.

प्रलयांताम् Ending only with death अपरिमेयाम् immense चिन्तां cares उपाश्रित्य beset with कामोपभोग-

परमाः regarding gratification of lusts as the highest एतावत् that is all इति that निश्चिताः feeling sure.

Beset with immense cares ending only with death, regarding gratification of lusts as the highest, and feeling sure that that is all;

[*Cares*—as to the means of acquiring and preserving the innumerable objects of desire.]

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ॥
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

XVI. 12.

आशापाशशतैः By a hundred ties of hope बद्धाः bound कामक्रोधपरायणाः given over to lust and wrath कामभोगार्थं for sensual enjoyment अन्यायेन by unjust means अर्थसंचयान् hoards of wealth ईहन्ते (they) strive (to secure).

Bound by a hundred ties of hope, given over to lust and wrath, they strive to secure by unjust means hoards of wealth for sensual enjoyment.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ॥
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

XVI. 13.

अद्य To-day मया by me इदं this लब्धम् has been gained इदं this मनोरथं desire प्राप्स्ये I shall obtain इदं this अस्ति is पुनः again (in future) मे mine इदं this अपि also धनम् wealth भविष्यति shall be.

"This to-day has been gained by me; this desire I shall obtain; this is mine, and this wealth also shall be mine in future.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ॥
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१४॥

XVI. 14.

असौ That शत्रुः enemy मया by me हतः has been slain अपरान् others च and अपि also हनिष्ये shall I slay अहं I ईश्वरः lord अहं I भोगी enjoyer अहं I सिद्धः (am) successful बलवान् powerful सुखी happy.

"That enemy has been slain by me, and others also shall I slay. I am lord, I enjoy, I am successful, powerful and happy.

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ॥
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

XVI. 15.

आढ्यः Rich अभिजनवान् well-born अस्मि I am मया to me सदृशः equal अन्यः else कः who अस्ति is यक्ष्ये I will sacrifice दास्यामि I will give मोदिष्ये I will rejoice इति thus अज्ञानविमोहिताः deluded by ignorance,

"I am rich and well-born. Who else is equal to me? I will sacrifice, I will give, I will rejoice." Thus deluded by ignorance,

अनेकचित्तविभ्रांता मोहजालसमावृताः ॥
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

XVI. 16.

अनेकचित्तविभ्रांताः Bewildered by many a fancy मोहजालसमावृताः covered by the meshes of delusion कामभोगेषु to the gratification of lust प्रसक्ताः addicted अशुचौ foul नरके into a hell पतन्ति they fall.

Bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust they fall down into a foul hell.

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ॥
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

XVI. 17.

आत्मसंभाविताः Self-conceited स्तब्धाः haughty धनमानमदान्विताः filled with the pride and intoxication of wealth ते they दम्भेन out of ostentation नामयज्ञैः sacrifices in name अविधिपूर्वकं disregarding ordinance यजन्ते they perform;

Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform sacrifices, in name, out of ostentation, disregarding ordinance;

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ॥
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

XVI. 18.

अहंकारं Egoism बलं power दर्पं insolence कामं lust क्रोधं wrath च and आश्रिताः possessed of आत्मपरदेहेषु in the bodies of others and in their own माम् Me (the Self within) प्रद्विषंतः hating अभ्यसूयकाः (these) malignant people.

Possessed of egoism, power, insolence, lust and wrath, these malignant people hate Me (the Self within), in their own bodies and those of others.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ॥
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

XVI. 19.

अहं I द्विषत: malicious क्रूरान् cruel नराधमान् most degraded of men अशुभान् evil-doers संसारेषु in these worlds आसुरीषु of Asuras योनिषु into the wombs एव only अजस्रं perpetually क्षिपामि (I) hurl.

These malicious and cruel evil-doers, most degraded of men, I hurl perpetually into the wombs of Asuras only, in these worlds.

Wombs of the Asuras: Wombs of the most cruel beings, as tigers, snakes, etc.]

[*Worlds*: Paths of Samsâra passing through many a hell.]

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ॥
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

XVI. 20.

कौन्तेय O son of Kunti मूढा: deluded जन्मनि जन्मनि birth after birth आसुरीं the Asuric योनिम् wombs आपन्ना: obtaining माम् me अप्राप्य not attaining एव still तत: than that अधमां lower गतिं condition यान्ति they fall into.

Obtaining the Asuric wombs, and deluded birth after birth, not attaining Me, they thus fall, O son of Kunti, into a still lower condition.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ॥
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

XVI. 21.

कामः Lust क्रोधः anger तथा and लोभ: greed इदं this त्रिविधं triple नरकस्य of hell द्वारं the gate आत्मन: of the self नाशनं destructive एतत् these त्रयम् three त्यजेत् (one) should forsake.

Triple is this gate of hell, destructive of the self,—lust, anger and greed; therefore one should forsake these three.

[*Destructive of the self*: making the self fit for no human end whatever.]

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ॥
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

XVI. 22.

कौन्तेय O son of Kunti एतैः from these त्रिभिः three तमोद्वारैः gates of darkness (hell) विमुक्तः free नरः the man आत्मनः for himself श्रेयः what is good आचरति practises ततः and then परां Supreme गतिं Goal याति goes to.

The man who has got beyond these three gates of darkness, O son of Kunti, practises what is good for himself, and thus goes to the Goal Supreme.

[*Gates of darkness*: leading to hell (*Naraka*) which is full of pain and delusion.]

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ॥
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

XVI. 23.

यः Who शास्त्रविधिं the ordinance of the Shâstra उत्सृज्य setting aside कामकारतः under the impulse of desire वर्तते acts सः he सिद्धिम् to perfection न not अवाप्नोति attains न nor सुखं happiness न nor परां Supreme गतिं Goal.

He who, setting aside the ordinances of the Shástra, acts under the impulse of desire, attains not to perfection, nor happiness, nor the Goal Supreme.

[*Perfection*: fitness for attaining the end of man.]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ॥
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

XVI. 24.

तस्मात् So कार्याकार्यव्यवस्थितौ in ascertaining what ought to be done and what ought not to be done शास्त्रम् the Shâstra ते thy प्रमाणं (be) authority इह here शास्त्रविधानोक्तं what is said in the ordinances of the Shâstra ज्ञात्वा having known कर्म action कर्तुं to do अर्हसि thou shouldst.

So let the Shâstra be thy authority in ascertaining what ought to be done and what ought not to be done. Having known what is said in the ordinances of the Shâstra, thou shouldst act here.

[*Here* : in this world.]

इति दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥

The end of the Sixteenth Chapter designated, THE CLASSIFICATION OF THE DIVINE AND THE NON-DIVINE ATTRIBUTES.

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Srimad-Bhagavad-Gita.

॥ सप्तदशोऽध्यायः ॥

SEVENTEENTH CHAPTER.

अर्जुन उवाच ॥
ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ॥
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥१॥

XVII. 1.

अर्जुनः Arjuna उवाच said :

कृष्ण O Krishna ये who शास्त्रविधिम् the ordinance of the Shâstras उत्सृज्य setting aside श्रद्धया with Shraddhâ तु but अन्विताः endued यजन्ते perform sacrifice तेषां their निष्ठा condition का what सत्वम् Satva रजः Rajas आहो or तमः Tamas.

Arjuna said :

Those who, setting aside the ordinance of the Shâstras, perform sacrifice with Shraddhâ, what is their condition, O Krishna? (Is it) Satva, Rajas or Tamas?

[*Setting......Shraddhâ*: not that they believe the ordinances of the Shâstras to be false, but out of laziness or thinking them to depend on too much exertion to perform strictly according to the Shâstric ordinances, let them alone, and worship the Gods, endued with Shraddhâ.]

श्रीभगवानुवाच ॥
त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ॥
सात्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

XVII. 2.

श्रीभगवान् The Blessed Lord उवाच said:

देहिनाम् Of the embodied सात्त्विकी the Sâtvic राजसी the Rájasic तामसी the Tâmasic च and इति thus त्रिविधा threefold एव indeed श्रद्धा the Shraddhá भवति is सा which स्वभावजा (is) inherent in (their) nature ताम् of it शृणु hear (thou).

The Blessed Lord said:

Threefold is the Shraddhá of the embodied, which is inherent in their nature,—the Sâtvic, the Rájasic and the Támasic. Do thou hear of it.

[*Inherent...nature*: born of their past Samskâra. *It*—the threefold Shraddhâ.]

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ॥
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

XVII. 3.

भारत O descendant of Bharata सर्वस्य of each श्रद्धा Shraddhâ सत्त्वानुरूपा according to the constitution of (his) heart भवति is अयम् the पुरुषः man श्रद्धामयः consists of (his) Shraddhâ यः he यच्छ्रद्धः what (his) Shraddhâ is सः he एव verily सः that (is).

The Shraddhá of each is according to the constitution of his heart, O descendant of Bharata; the man consists of his Shraddhá. He verily is what his Shraddhâ is.

[*Constitution*—the specific tendencies or Samskâras.]

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ॥
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

XVII. 4.

सात्त्विकाः Sâtvic men देवान् the Devas यजन्ते worship राजसाः the Râjasic यक्षरक्षांसि the Yakshas and the Râkshasas अन्ये the others तामसाः the Támasic जनाः men प्रेतान् the Pretas भूतगणान् the hosts of Bhutas च and यजन्ते worship.

Sátvic men worship the Devas ; Rájasic, the Yakshas and Râkshasas ; the others—the Támasic men—the Pretas and the hosts of Bhutas.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ॥
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥
कर्षयंतः शरीरस्थं भूतग्राममचेतसः ॥
मां चैवांतःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥६॥

XVII. 5. 6.

दंभाहंकारसंयुक्ताः Given to ostentation and egoism कामरागबलान्विताः possessed with the power of lust and attachment ये who अचेतसः senseless जनाः men शरीरस्थम् in the body भूतग्रामम् all the organs अंतःशरीरस्थम् that dwells in the body within माम् Me च and कर्षयंतः torturing अशास्त्रविहितम् not enjoined by the Shâstras घोरम् severe तपः austerity तप्यन्ते practise तान् them आसुरनिश्चयान् to be of Asuric resolve विद्धि know.

Those men who practise severe austerities not enjoined by the Shàstras, given to ostentation and egoism, possessed with the power of lust and attachment, torturing, senseless as they are, all the organs in the body, and Me dwelling in the body within ;—know them to be of Asuric resolves.

[*Austerities*—which cause pain to himself and to other living beings.

Possessed......attachment—may also be interpreted as, 'possessed of lust, attachment and power.'

All the organs of the body: the aggregate of all the elements composing the body.]

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ॥
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

XVII. 7.

सर्वस्य By each of them अपि also आहारः food तु indeed त्रिविधः threefold प्रियः liked भवति is तथा as also यज्ञः Yajna तपः austerity दानं alms-giving च and तेषां their इमम् this भेदं distinction शृणु do thou hear.

The food also which is liked by each of them is threefold, as also Yajna, austerity and alms-giving. Do thou hear this, their distinction.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः ॥
रस्याः स्निग्धाः स्थिरा हृद्या
आहाराः सात्विकप्रियाः ॥८॥

XVII. 8.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः Those which augment आयुः vitality सत्वं energy बलं strength आरोग्यं health सुखं cheerfulness and प्रीतिः appetite रस्याः which are savoury स्निग्धाः oleaginous स्थिराः substantial हृद्याः agreeable आहाराः the foods सात्विक-प्रियाः (are) liked by the Sâtvic.

The foods which augment vitality, energy, strength, health, cheerfulness and appetite,

which are savoury and oleaginous, substantial and agreeable, are liked by the Sátvic.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

XVII. 9.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः Those that are कटुः bitter अम्लः sour लवणः saline अत्युष्णः excessively hot तीक्ष्णः pungent रूक्षः dry and विदाही burning दुःखशोकामयप्रदाः are productive of दुःखं pain शोकं grief and आमयं disease आहाराः the foods राजसस्य by the Râjasic इष्टाः are liked.

The foods that are bitter, sour, saline excessively hot, pungent, dry and burning, are liked by the Râjasic, and are productive of pain, grief and disease.

[*Excessively*—should be construed with each of the seven, thus, excessively bitter, excessively sour, and so on.]

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

XVII. 10.

यातयामम् That which is stale गतरसम् become tasteless पूति which is stinking पर्युषितं cooked over-night उच्छिष्टं which is refuse अमेध्यं impure च and यत् which भोजनं the food तामसप्रियं liked by the Tâmasic.

That which is stale and become tasteless, which is stinking and cooked over-night, which is refuse and impure, is the food liked by the Támasic.

[*Stale—Yátayámam*—lit. cooked three hours ago. *Refuse*: left on the plate after a meal.]

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ॥
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥११॥
XVII. 11.

अफलाकांक्षिभिः By men desiring no fruit यष्टव्यं to be performed for its own sake एव only इति as मनः (their) mind समाधाय fixed विधिदृष्टः as enjoined by ordinance यः which यज्ञः Yajna इज्यते is performed सः that सात्विकः is Sâtvic.

That Yajna is Sátvic which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajna only, for its own sake.

अभिसंधाय तु फलं दंभार्थमपि चैव यत् ॥
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥
XVII. 12.

फलं Fruit अभिसंधाय seeking for तु but दंभार्थं for ostentation अपि also एव indeed च and यत् which इज्यते is performed भरतश्रेष्ठ O best of the Bháratas तम् that यज्ञं Yajna राजसं Râjasic विद्धि know (it to be).

That which is performed, O best of the Bhâratas, seeking for fruit and for ostentation, know it to be a Rájasic Yajna.

विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम् ॥
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥
XVII. 13.

विधिहीनं Without keeping to ordinance असृष्टान्नं in which no food is distributed मंत्रहीनं which is

devoid of Mantras अदक्षिणं which is devoid of gifts श्रद्धाविरहितं devoid of Shraddhâ यज्ञं Yajna तामसं Tâmasic परिचक्षते is said to be.

The Yajna performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Shraddhá, is said to be Tâmasic.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ॥
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥

XVII. 14.

देवद्विजगुरुप्राज्ञपूजनं Worship of the Devas, the twice-born, the Gurus and the wise शौचं purity आर्जवं straightforwardness ब्रह्मचर्यं continence अहिंसा non-injuriousness च and शारीरं of the body तपः the austerity उच्यते is called.

Worship of the Devas, the twice-born, the Gurus and the wise, purity, straightforwardness, continence, and non-injuriousness are called the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ॥
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

XVII. 15.

अनुद्वेगकरम् Causing no vexation सत्यं true प्रियहितं agreeable and beneficial च as also यत् which वाक्यं speech स्वाध्यायाभ्यसनं regular study of the Vedas च एव and also वाङ्मयं of speech तपः the austerity उच्यते is said (to form).

Speech which causes no vexation, and is true, as also agreeable and beneficial, and

regular study of the Vedas,—these are said to form the austerity of speech.

[Speech to be an austerity must form an invariable combination of all the four attributes mentioned in the sloka; if it lacks in one or other of them, it will no longer be an austerity of speech.]

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ॥
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

XVII. 16.

मनःप्रसादः Serenity of mind सौम्यत्वं kindliness मौनं silence आत्मविनिग्रहः self-control भावसंशुद्धिः honesty of motive इति एतत् this मानसं mental तपः the austerity उच्यते is called.

Serenity of mind, kindliness, silence, self-control, honesty of motive,—this is called the mental austerity.

[*Silence—Mounam*—is the result of the control of thought so far as it concerns speech. Or it may mean, the condition of the Muni, i. e., practice of meditation.]

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ॥
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥

XVII. 17.

अफलाकांक्षिभिः Desiring no fruit युक्तैः by steadfast नरैः (by) men परया with great श्रद्धया (with) Shraddhâ तप्तं practised तत् that त्रिविधं threefold तपः austerity सात्त्विकं Sâtvic परिचक्षते is said (to be).

This threefold austerity practised by steadfast men, with great Shraddhâ, desiring no fruit, is said to be Sâtvic.

[*Steadfast*—unaffected in success and failure.]

सत्कारमानपूजार्थं तपो दंभेन चैव यत् ॥
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥

XVII. 18.

सत्कारमानपूजार्थं With the object of gaining welcome, honour and worship दंभेन with ostentation च एव and यत् which तपः austerity क्रियते is practised इह here चलं unstable अध्रुवं transitory तत् that राजसं Râjasic प्रोक्तं is said (to be).

That austerity which is practised with the object of gaining welcome, honour and worship, and with ostentation, is here said to be Râjasic, unstable and transitory.

[*With ostentation* : for mere show, hypocritically, with no sincere belief.

Here—is explained also in the sense of 'of this world,' i. e., yielding fruit only in this world.]

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ॥
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९॥

XVII. 19.

मूढग्राहेण Out of a foolish notion आत्मनः of self पीडया with torture परस्य of another उत्सादनार्थं for the purpose of ruining वा or यत् which तपः austerity क्रियते is practised तत् that तामसं Támasic उदाहृतं is declared (to be).

That austerity which is practised out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be Támasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ॥
देशे काले च पात्रे च तद्दानं सात्विकं स्मृतम् ॥२०॥

XVII. 20.

देशे In a fit place काले in a fit time च and पात्रे to a worthy person च and दातव्यं to give is right इति with this idea अनुपकारिणे to one who does no service (in return) यत् which दानं gift दीयते is given तत् that दानं gift सात्त्विकं Sâtvic स्मृतं is held to be.

To give is right,—gift given with this idea, to one who does no service in return, in a fit place and time, and to a worthy person, that gift is held to be Sátvic.

[*Who......return*: one who cannot, or who though able is not expected to return the good.]

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ॥
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१॥

XVII. 21.

यत् What तु and प्रत्युपकारार्थं with a view to receiving in return फलं the fruit उद्दिश्य looking for वा or पुनः again परिक्लिष्टं reluctantly दीयते is given तत् that दानं gift राजसं Râjasic स्मृतं is held to be.

And what is given with a view to receiving in return, or looking for the fruit, or reluctantly, that gift is held to be Râjasic.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ॥
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२॥

XVII. 22.

अदेशकाले At the wrong place or time अपात्रेभ्यः to unworthy persons असत्कृतं without regard अवज्ञातं with disdain यत् that दानं gift दीयते is given तत् that तामसं Tâmasic उदाहृतं is declared to be.

The gift that is given at the wrong place or time, to unworthy persons, without regard or with disdain, that is declared to be Tâmasic.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ॥
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

XVII. 23.

ओं Om तत् Tat सत् Sat इति this ब्रह्मणः of Brahman त्रिविधः triple निर्देशः designation स्मृतः has been declared तेन by that ब्राह्मणाः the Brâhmanas च and वेदाः the Vedas च and यज्ञाः the Yajnas पुरा of old विहिताः were made.

"Om, Tat, Sat": this has been declared to be the triple designation of Brahman. By that were made of old the Bráhmanas and the Vedas and the Yajnas.

[*Om, Tat, Sat:* Om is the principal name of the Lord, because it means all that is manifest and the beyond. It also means "Yes." *Tat* means "That"; the Indefinable, that which only can be described indirectly as "That which." *Sat* means Reality; which is ever permanent in one mode of being.]

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ॥
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

XVII. 24.

तस्मात् Therefore ओं Om इति उदाहृत्य uttering ब्रह्मवादिनां of the followers of the Vedas विधानोक्ताः as enjoined in the ordinances यज्ञदानतपःक्रियाः the acts of Yajna, gift and austerity सततं always प्रवर्तन्ते proceed.

Therefore uttering Om, acts of Yajna, gift and austerity of the followers of the Vedas always proceed, as enjoined in the ordinances.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ॥
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः २५

XVII. 25.

तत् Tat इति thus (uttering) फलं the fruit अनभिसंधाय without aiming at मोक्षकांक्षिभिः by the seekers of Moksha विविधाः various यज्ञतपःक्रियाः acts of Yajna and austerity, दानक्रियाः acts of gift च and क्रियन्ते are performed.

Uttering Tat, without aiming at fruits, are the various acts of Yajna, austerity and gift, performed by the seekers of Moksha.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ॥
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

XVII. 26.

पार्थ O Pârtha सद्भावे in the sense of reality साधुभावे in the sense of goodness च and सत् Sat इति as एतत् this प्रयुज्यते is used तथा so also प्रशस्ते auspicious कर्मणि in (the sense of) an act च and सत् Sat-शब्दः the word युज्यते is used.

The word Sat is used in the sense of reality and of goodness; and so also, O Pârtha, the word Sat is used in the sense of an auspicious act.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ॥
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

XVII. 27.

यज्ञे In Yajna तपसि in austerity दाने in gift च and स्थितिः steadiness सत् Sat इति so उच्यते is called च also तदर्थीयं in connection with these, or, for the sake of the Lord कर्म action च एव as also सत् Sat इति so अभिधीयते is called.

Steadiness in Yajna, austerity and gift is also called 'Sat'; as also action in connection with these (or, action for the sake of the Lord) is called Sat.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ॥
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

XVII. 28.

अश्रद्धया Without Shraddhâ हुतं is sacrificed दत्तं given तप्तं is practised तपः austerity यत् whatever कृतं performed असत् Asat इति so उच्यते is called पार्थ O Pârtha तत् it प्रेत्य hereafter (after death) नो naught इह here.

Whatever is sacrificed, given or performed, and whatever austerity is practised without Shraddhâ, it is called Asat, O Pârtha; it is naught here or hereafter.

[*It is naught here or hereafter*: Though costing much trouble it is of no use here as it is not acceptable to the wise ones, nor can it produce any effect conducive of good hereafter.]

इति श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥

The end of the Seventeenth Chapter designated,
THE ENQUIRY INTO THE THREEFOLD SHRADDHA.

—:o:—

Srimad-Bhagavad-Gita.

॥ अष्टादशोऽध्यायः ॥

EIGHTEENTH CHAPTER.

अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ॥
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१॥

XVIII. 1.

अर्जुनः Arjuna उवाच said :

हृषीकेश O Hrishikesha महाबाहो O mighty-armed केशिनिषूदन O slayer of Keshi संन्यासस्य of Sannyâsa त्यागस्य of Tyâga च as also पृथक् severally तत्त्वम् the truth वेदितुं to know इच्छामि I desire.

Arjuna said :

I desire to know severally, O mighty-armed, the truth of Sannyása, O Hrishikesha, as also of Tyâga, O slayer of Keshi.

[*Sannyása* and *Tyâga* both mean renunciation. *Keshi*—was an *Asura.*]

श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ॥
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

XVIII. 2.

श्रीभगवान् The Blessed Lord उवाच said :

कवयः The sages काम्यानां of Kâmya कर्मणां (of) actions न्यासं the renunciation संन्यासं (as) Sannyâsa

विदुः understand विचक्षणाः the wise सर्वकर्मफलत्यागं the abandonment of the fruits of all works त्यागं (as) Tyâga प्राहुः declare.

The Blessed Lord said :

The renunciation of Kâmya actions, the sages understand as Sannyása; the wise declare the abandonment of the fruits of all works as Tyâga.

[*Kâmya*—which are accompanied with a desire for fruits.]

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ॥
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥३॥

XVIII. 3.

एके Some मनीषिणः philosophers कर्म (all) action दोषवत् as an evil इति that त्याज्यम् should be relinquished प्राहुः declare अपरे others च whilst यज्ञदानतपःकर्म the work of Yajna, gift and austerity न not त्याज्यं should be relinquished इति that.

Some philosophers declare that all action should be relinquished as an evil, whilst others (say) that the work of Yajna, gift and austerity, should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ॥
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

XVIII. 4.

भरतसत्तम O best of the Bharatas पुरुषव्याघ्र O tiger of men तत्र about that त्यागे in relinquishment मे from Me निश्चयं the final truth शृणु hear त्यागः relinquishment हि for त्रिविधः of three kinds संप्रकीर्तितः has been declared (to be).

Hear from Me the final truth about relinquishment, O best of the Bharatas. For relinquishment has been declared to be of three kinds, O tiger of men.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ॥
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

XVIII. 5.

यज्ञदानतपः Yajna, gift and austerity कर्म the work न not त्याज्यं should be relinquished तत् it कार्यम् should be performed एव indeed यज्ञः Yajna दानं gift तपः austerity च and एव indeed मनीषिणां to the wise पावनानि are purifying.

The work of Yajna, gift and austerity should not be relinquished, but it should indeed be performed; (for) Yajna, gift and austerity are purifying to the wise.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ॥
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

XVIII. 6.

पार्थ O Pârtha एतानि these कर्माणि works अपि even तु but संगम् attachment फलानि the fruits च and त्यक्त्वा leaving कर्तव्यानि should be performed इति such मे My निश्चयं certain उत्तमं best मतं conviction.

But even these works, O Pártha, should be performed, leaving attachment and the fruits; —such is My best and certain conviction.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ॥
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

XVIII. 7.

नियतस्य Of obligatory कर्मणः (of) action तु but

संन्यासः the renunciation न not उपपद्यते is proper मोहात् from delusion तस्य of the same परित्यागः abandonment तामसः Tâmasic परिकीर्तितः is declared (to be).

But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Támasic.

[Since it is purifying in the case of the ignorant.]

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ॥
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

XVIII. 8.

दुःखं (It is) painful इति because एव only कायक्लेशभयात् from fear of bodily trouble यत् which कर्म action त्यजेत् relinquishes सः he राजसं Râjasic त्यागं relinquishment कृत्वा performing त्यागफलं the fruit of relinquishment न not एव indeed लभेत् (he) obtains.

He who, from fear of bodily trouble, relinquishes action, because it is painful, thus performing a Râjasic relinquishment, he obtains not the fruit thereof.

[*Fruit*, *i. e.*, Moksha, which comes out of the renunciation of all actions accompanied with wisdom.]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ॥
संगं त्यक्त्वा फलं चैव स त्यागः सात्विको मतः ९

XVIII. 9.

अर्जुन O Arjuna संगं attachment फलं fruit च एव and त्यक्त्वा leaving कार्यम् it ought to be done इति because एव only यत् which नियतं obligatory कर्म

action क्रियते is performed सः such त्यागः relinquishment सात्त्विकः Sâtvic मतः is regarded as.

When obligatory work is performed, O Arjuna, only because it ought to be done, leaving attachment and fruit, such relinquishment is regarded as Sâtvic.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ॥
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

XVIII. 10.

सत्त्वसमाविष्टः Endued with Satva मेधावी with a steady understanding छिन्नसंशयः with his doubts dispelled त्यागी the relinquisher अकुशलं disagreeable कर्म action न not द्वेष्टि hates कुशले to an agreeable one न nor अनुषज्जते is attached.

The relinquisher endued with Satva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one.

नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

XVIII. 11.

देहभृता By an embodied being अशेषतः entirely कर्माणि actions त्यक्तुं to relinquish न not हि indeed शक्यं can be यः who तु but कर्मफलत्यागी relinquisher of the fruits of action सः he त्यागी relinquisher इति thus अभिधीयते is called.

Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ॥
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् १२

XVIII. 12.

अत्यागिनां To non-relinquishers प्रेत्य after death अनिष्टं disagreeable इष्टं agreeable मिश्रं mixed च and त्रिविधं threefold कर्मणः of action फलं fruit भवति accrues तु but संन्यासिनां to relinquishers क्वचित् ever न not.

The threefold fruit of action—disagreeable, agreeable and mixed,—accrues to non-relinquishers after death, but never to relinquishers.

पंचैतानि महाबाहो कारणानि निबोध मे ॥
सांख्ये कृतांते प्रोक्तानि सिद्धये सर्वकर्मणाम् १३

XVIII. 13.

महाबाहो O mighty-armed सांख्ये in the wisdom कृतांते which is the end of all action सर्वकर्मणां of all works सिद्धये for the accomplishment प्रोक्तानि as declared एतानि these पंच five कारणानि causes मे from Me निबोध learn.

Learn from Me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which is the end of all action :—

[*Wisdom*: *Sânkhya*,—literally, in which all the things that are to be known are expounded, therefore, the highest wisdom.]

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ॥
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥१४॥

XVIII. 14.

अधिष्ठानं The body तथा also कर्ता the agent पृथग्विधं various करणं the senses विविधाः of a manifold kind पृथक् different चेष्टा functions अत्र of these पंचमं the fifth दैवं the presiding divinity च एव and also.

The body, the agent, the various senses, the different functions of a manifold kind, and the presiding divinity, the fifth of these;

[*Presiding divinity*: Each of the senses has its god who presides over it, i. e., by whose aid it discharges its own functions; e. g., the Aditya (Sun) is the presiding divinity of the eye, by whose aid it sees and acts; and so on with the other senses.]

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ॥
न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥१५॥

XVIII. 15.

नरः A man शरीरवाङ्मनोभिः by (his) body, speech and mind यत् whatever न्याय्यं right वा or विपरीतं the reverse कर्म action प्रारभते performs एते these पंच five तस्य its हेतवः causes.

Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ॥
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

XVIII. 16.

एवं Thus सति being तत्र there (the case) केवलं the absolute आत्मानं the Self तु verily अकृतबुद्धित्वात् through a non-purified understanding यः who कर्तारं as the agent पश्यति looks upon सः he दुर्मतिः of perverted mind न not पश्यति sees.

Such being the case, he who, through a non-purified understanding, looks upon his Self, the Absolute, as the agent,—he of perverted mind sees not.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१७॥

XVIII. 17.

यस्य For whom अहंकृतः of egoism भावः the notion न not यस्य whose बुद्धिः intelligence न not लिप्यते is affected सः he इमान् these लोकान् peoples हत्वा killing अपि though न not हन्ति kills न nor निबध्यते is bound.

He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kill these peoples, he kills not, nor is bound (by the action).

[He whose self-consciousness, by the force of long, strenuous, and properly-trained self-concentration, is ever identified with Brahman, and not with the five causes of action as mentioned in Sloka 14,—he whose self-consciousness never mistakes itself with the body, mind and the like, even when performing physical acts,—he is ever free from the taint of action.]

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

XVIII. 18.

ज्ञानम् The knowledge ज्ञेयम् the known परिज्ञाता the knower त्रिविधा the threefold कर्मचोदना the cause of action करणं the instrument कर्म the object कर्ता the agent इति the त्रिविधः threefold कर्मसंग्रहः the basis of action.

The knowledge, the known and the knower form the threefold cause of action. The instrument, the object, and the agent are the threefold basis of action.

[*Basis*—because the threefold action inheres in these three.]

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ॥
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१६॥

XVIII. 19.

गुणसंख्याने In the (science of) enumeration of the Gunas (Sânkhya-philosophy) ज्ञानम् knowledge कर्म action च and कर्ता agent च and गुणभेदतः from the distinction of Gunas त्रिधा of three kinds एव only प्रोच्यते are declared (to be) तानि them अपि also यथावत् duly शृणु hear.

Knowledge, action and agent are declared in the Sânkhya philosophy to be of three kinds only, from the distinction of Gunas: hear them also duly.

[*Sânkhya*: the Science of the Gunas by Kapila. Though there is a conflict in the matter of supreme Truth—the oneness or non-duality of Brahman—between the Vedânta and the Sânkhya, yet the Sânkya view is given here, because it is an authority on the science of Gunas.

Duly—described according to the Science, according to reason.]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ॥
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्विकम् २०

XVIII. 20.

येन By which विभक्तेषु in the separate सर्वभूतेषु in all beings अविभक्तं inseparate एकं the one अव्ययं

indestructible भावं substance ईक्षते is seen तत् that ज्ञानं knowledge सात्त्विकं to be Sâtvic विद्धि know (thou).

That by which the One Indestructible Substance is seen in all beings, inseparate in the separated, know that knowledge to be Sâtvic.

[*Inseparate* : undifferentiated; permeating all.]

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ॥
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

XVIII. 21.

पृथक्त्वेन As different from one another तु but यत् which ज्ञानं knowledge सर्वेषु in all भूतेषु (in) beings पृथग्विधान् of distinct kinds नानाभावान् various entities वेत्ति knows तत् that ज्ञानं knowledge राजसं as Râjasic विद्धि know (thou).

But that knowledge which sees in all beings various entities of distinct kinds as different from one another, know thou that knowledge as Râjasic.

[*Entities* : Souls.
Different from one another : Different in different bodies.]

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ॥
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

XVIII. 22.

यत् Which तु but एकस्मिन् to one single कार्ये effect कृत्स्नवत् as if it were the whole सक्तं confined अहैतुकं without reason अतत्त्वार्थवत् without foundation in truth अल्पं trivial च and तत् that तामसं Tâmasic उदाहृतं is declared (to be).

Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth, and trivial,—that is declared to be Támasic.

[*One single effect*: such as the body,—thinking it to be the Self.]

नियतं संगरहितमरागद्वेषतः कृतम् ॥
अफलप्रेप्सुना कर्म यत्तत्सात्विकमुच्यते ॥२३॥

XVIII. 23.

अफलप्रेप्सुना By one not desirous of the fruit नियतं ordained संगरहितं free from attachment अराग-द्वेषत: without love or hatred कृतं done यत् which कर्म action तत् that सात्विकं Sâtvic उच्यते is declared (to be).

An ordained action, done without love or hatred, by one not desirous of the fruit, and free from attachment, is declared to be Sátvic.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ॥
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

XVIII. 24.

कामेप्सुना By one desiring desires साहंकारेण with self-conceit वा or बहुलायासं with much effort यत् which तु but पुन: again कर्म the action क्रियते is performed तत् that राजसं Râjasic उदाहृतं is declared (to be).

But the action which is performed desiring desires, or with self-conceit, and with much effort, is declared to be Rájasic.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ॥
मोहादारभ्यते कर्म तत्तामसमुदाहृतम् ॥२५॥

XVIII. 25.

अनुबन्धं The consequence क्षयं loss (of power and wealth) हिंसां injury (to others) पौरुषं (one's own) ability च and अनपेक्ष्य without heeding मोहात् through delusion यत् which कर्म action आरभ्यते is undertaken तत् that तामसं Tâmasic उच्यते is declared (to be).

That action is declared to be Támasic which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others) and (one's own) ability.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ॥
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्विक उच्यते २६

XVIII. 26.

मुक्तसंगः Who is freed from attachment अनहंवादी non-egotistic धृत्युत्साहसमन्वितः endued with fortitude and enthusiasm सिद्ध्यसिद्ध्योः in success or failure निर्विकारः unaffected कर्ता an agent सात्विकः Sâtvic उच्यते is called.

An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm, and unaffected in success or failure, is called Sâtvic.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ॥
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

XVIII. 27.

रागी Passionate कर्मफलप्रेप्सुः desiring for the fruits of action लुब्धः greedy हिंसात्मकः malignant अशुचिः impure हर्षशोकान्वितः (easily) affected by elation

or dejection कर्ता (such) an agent राजसः Râjasic परिकीर्तितः is called.

He who is passionate, desiring for the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rájasic.

[*Elated or dejected*—at the success or failure of the action in which he is engaged.]

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ॥
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

XVIII. 28.

अयुक्तः Unsteady प्राकृतः vulgar स्तब्धः arrogant शठः dishonest नैष्कृतिकः malicious अलसः indolent विषादी desponding दीर्घसूत्री procrastinating च and कर्ता (such) an agent तामसः Tâmasic उच्यते is called.

Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding and procrastinating, such an agent is called Támasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ॥
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥२९॥

XVIII. 29.

धनंजय O Dhananjaya बुद्धेः of intellect धृतेः of fortitude च एव and also गुणतः according to the Gunas त्रिविधं triple पृथक्त्वेन severally अशेषेण exhaustively प्रोच्यमानं as I declare भेदं the distinction शृणु hear (thou).

Hear thou the triple distinction of intellect and fortitude, according to the Gunas, as I declare them exhaustively and severally, O Dhananjaya.

[*Dhananjaya*: the conqueror of wealth—human and divine, earthly and celestial; an epithet of Arjuna.]

प्रवृत्तिं च निवृत्तिं च कार्य्याकार्ये भयाभये ॥
बंधं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ३०
XVIII. 30.

पार्थ O Pârtha प्रवृत्ति the path of work निवृत्ति the path of renunciation च and कार्याकार्ये right and wrong action भयाभये fear and fearlessness बंधं bondage मोक्षं liberation च and या which वेत्ति knows सा that सात्त्विकी Sâtvic बुद्धिः intellect.

That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O Pârtha, is Sátvic.

[*Fear......Liberation*—the cause of fear and the cause of fearlessness; similarly, the cause of bondage and the cause of liberation.]

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ॥
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥
XVIII. 31.

पार्थ O Pârtha यया by which धर्मं Dharma अधर्मं Adharma कार्यं right action अकार्यं wrong action च and अयथावत् in a distorted way प्रजानाति apprehends सा that राजसी Râjasic बुद्धिः intellect.

That which has a distorted apprehension of Dharma and its opposite, and also of right action and its opposite, that intellect, O Pártha, is Rájasic.

अधर्मं धर्ममिति या मन्यते तमसावृता ॥
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ३२

XVIII. 32.

पार्थ O Pârtha या which अधर्मं Adharma धर्मं Dharma इति as मन्यते regards सर्वार्थान् all things विपरीतान् perverted च and तमसा in darkness आवृता enveloped सा that बुद्धिः intellect तामसी Tâmasic.

That which enveloped in darkness regards Adharma as Dharma and views all things in a perverted light, that intellect, O Pârtha, is Tâmasic.

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ॥
योगेनाऽव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ३३

XVIII. 33.

पार्थ O Pârtha योगेन through Yoga अव्यभिचारिण्या unswerving यया by which धृत्या (by) fortitude मनः-प्राणेन्द्रियक्रियाः the functions of the mind, the Prána and the senses धारयते (one) regulates सा that धृतिः fortitude सात्त्विकी Sâtvic.

The fortitude by which the functions of the mind, the Prâna and the senses, O Pártha, are regulated, that fortitude, unswerving through Yoga, is Sâtvic.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ॥
प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥३४॥

XVIII. 34.

पार्थ O Pârtha अर्जुन O Arjuna यया by which धृत्या (by) fortitude तु but धर्मकामार्थान् Dharma, desire and wealth धारयते (one) regulates प्रसंगेन from attachment फलाकांक्षी desirous of the fruit of action सा that धृतिः fortitude राजसी Râjasic.

But the fortitude by which one regulates (one's mind) to Dharma, desire and wealth,

desirous of the fruit of each from attachment, that fortitude, O Pârtha, is Rájasic.

यया स्वप्नं भयं शोकं विषादं मदमेव च ॥
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

XVIII. 35.

पार्थ O Pârtha दुर्मेधाः a stupid man यया by which स्वप्नं sleep भयं fear शोकं grief विषादं despondency मदम् overweening conceit एव च and also न not विमुञ्चति gives up सा that धृतिः fortitude तामसी Tâmasic.

That by which a stupid man does not give up sleep, fear, grief, despondency and also overweening conceit, that fortitude, O Pârtha, is Tâmasic.

[*Does not give up sleep &c.*,—is inordinately addicted to sleep &c., regarding these to be only proper.]

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ॥
अभ्यासाद्रमते यत्र दुःखांतं च निगच्छति ॥३६॥

XVIII. 36.

भरतर्षभ O bull of the Bháratas इदानीम् now त्रिविधं threefold सुखं happiness तु and मे from Me शृणु hear यत्र in which अभ्यासात् by habit रमते learns to enjoy दुःखांतं the end of pain च and निगच्छति (he) attains to.

And now hear from Me, O bull of the Bhâratas, of the threefold happiness. That happiness which one learns to enjoy by habit, and by which one comes to the end of pain;

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ॥
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

XVIII. 37.

यत् Which तत् that अग्रे at first विषं poison इव like परिणामे at the end अमृतोपमम् like nectar आत्मबुद्धिप्रसादजं born of the purity of intellect due to Self-realisation तत् that सुखं happiness सात्त्विकं Sâtvic प्रोक्तं is declared (to be).

That which is like poison at first, but like nectar at the end; that happiness is declared to be Sâtvic, born of the translucence of intellect due to Self-realisation.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ॥
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

XVIII. 38.

विषयेन्द्रियसंयोगात् From the contact of object with sense यत् which तत् that अग्रे at first अमृतोपमम् like nectar परिणामे at the end विषं poison इव like तत् that सुखं happiness राजसं Râjasic स्मृतम् is declared (to be).

That which arises from the contact of object with sense, at first like nectar, but at the end like poison; that happiness is declared to be Râjasic.

[*At the end like poison*—because it leads to the deterioration in strength, vigour, colour, wisdom, intellect, wealth and energy.]

यदग्रे चानुबंधे च सुखं मोहनमात्मनः ॥
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

XVIII. 39.

निद्रालस्यप्रमादोत्थं Arising from निद्रा sleep आलस्यं indolence and प्रमादः miscomprehension यत् what सुखं happiness अग्रे in the beginning अनुबंधे in the sequel च and आत्मनः of self मोहनं delusion तत् that तामसं Tâmasic उदाहृतं is declared (to be).

That happiness which begins and results in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be Támasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ॥
सत्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

XVIII. 40.

पृथिव्यां On earth दिवि in heaven वा or देवेषु among the Devas पुनः again तत् that सत्वं entity न no अस्ति there is यत् which एभिः (by) these प्रकृतिजैः born of Prakriti त्रिभिः (by) three गुणैः (by) Gunas मुक्तं devoid of स्यात् is.

There is no entity on earth, or again in heaven among the Devas, that is devoid of these three Gunas, born of Prakriti.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ॥
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

XVIII. 41.

परंतप O scorcher of foes ब्राह्मणक्षत्रियविशां of Brâhmanas, Kshatriyas and Vaishyas शूद्राणां of Shudras च as also कर्माणि duties स्वभावप्रभवैः born of (their) own nature गुणैः according to the Gunas प्रविभक्तानि are distributed.

Of Bráhmanas and Kshatriyas and Vaishyas, as also of Shudras, O scorcher of foes, the

duties are distributed according to the Gunas born of their own nature.

[According to the Karma or habits and tendencies formed by desire, action and association in the past life manifesting themselves in the present as effects. Or, nature (*Svabhâva*) may here mean the Mâyâ made up of three Gunas, the Prakriti of the Lord.]

शमो दमस्तपः शौचं क्षांतिरार्जवमेव च ॥
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

XVIII. 42.

शमः Control of mind दमः control of the senses तपः austerity शौचं purity क्षांतिः forbearance आर्जवं uprightness ज्ञानं knowledge विज्ञानं realisation आस्तिक्यं belief in a hereafter एव also च and स्वभावजं born of the nature ब्रह्मकर्म (are) the duties of Brâhmanas.

Control of mind and senses, austerity, purity, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter,—these are the duties of Bráhmanas, born of (their own) nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ॥
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

XVIII. 43.

शौर्यं Prowess तेजः boldness धृतिः fortitude दाक्ष्यं dexterity युद्धे in battle च and अपि also अपलायनं not flying दानं generosity ईश्वरभावः sovereignty च and स्वभावजं born of the nature क्षात्रं of Kshatriyas कर्म the duties.

Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity and

sovereignty are the duties of Kshatriyas, born of (their own) nature.

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ॥
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

XVIII. 44.

कृषिगोरक्षवाणिज्यं Agriculture, cattle-rearing and trade स्वभावजं born of the nature वैश्यकर्म the duties of Vaishyas शूद्रस्य of a Shudra अपि also परिचर्यात्मकं of the nature of service कर्म action स्वभावजं born of the nature.

Agriculture, cattle-rearing and trade are the duties of Vaishyas, born of (their own) nature; action of the nature of service is also the duty of the Shudra, born of (his own) nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

XVIII. 45.

स्वे स्वे Each his own कर्मणि to duty अभिरतः devoted नरः man संसिद्धिं the highest perfection लभते attains स्वकर्मनिरतः engaged in his own duty यथा how सिद्धिं perfection विंदति attains तत् that शृणु hear.

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that hear.

[*Own*—according to his nature.

The Apastamba Dharma-Shástra says: "Men of several castes and orders, each devoted to his respective duties, reap the fruits of their actions after death, and then by the residual Karma attain to births in superior countries, castes and families;

possessed of comparatively superior Dharma, span of life, learning, conduct, wealth, happiness and intelligence."]

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ॥
स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ॥४६॥

XVIII. 46.

यतः From Whom भूतानां of all beings प्रवृत्तिः (is) the evolution येन by Whom इदं this सर्वं all ततम् is pervaded मानवः man स्वकर्मणा with his own duty तम् Him अभ्यर्च्य worshipping सिद्धिं perfection विंदति attains.

From Whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him with his own duty, a man attains perfection.

[The highest worship to the Lord consists in the closest approach to Him. The veil of Máyá comprising Karma or habits, tendencies and action prevents a man from nearing the Lord, i. e., realising his own Self. By working out one's Karma alone, according to the law of one's being, can this veil be rent and the end accomplished.]

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

XVIII. 47.

विगुणः (Though) imperfect स्वधर्मः one's own Dharma स्वनुष्ठितात् well-performed परधर्मात् than the Dharma of another श्रेयान् better (is) स्वभावनियतं ordained by his own nature कर्म the duty कुर्वन् doing किल्बिषं evil न no आप्नोति (he) incurs.

Better is one's own Dharma, (though) imperfect, than the Dharma of another

well-performed. He who does the duty ordained by his own nature incurs no evil.

[As a poisonous substance does not injure the worm born in that substance, so he who does his Svadharma incurs no evil.]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ॥
सर्वारंभा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

XVIII. 48.

कौन्तेय O son of Kunti सदोषं attended with evil अपि though सहजं with which he is born कर्म the duty न not त्यजेत् one should relinquish हि for सर्वारंभाः all undertakings धूमेन by smoke अग्निः fire इव as दोषेण by evil आवृताः are enveloped.

One should not relinquish, O son of Kunti, the duty to which he is born, though it is attended with evil, for all undertakings are enveloped by evil, as fire by smoke.

[*Duty etc.*,—this need not mean caste duty.

All undertakings: one's own as well as others' duties.

The greatest evil is bondage and this endures so long as one lives in the realm of the Gunas, except in the case of a freed soul. All action is comprised in one or the other of the Gunas. All action therefore involves the evil of bondage.]

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ॥
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

XVIII. 49.

सर्वत्र Everywhere असक्तबुद्धिः whose intellect is unattached जितात्मा who has subdued his heart विगतस्पृहः whose desires have fled संन्यासेन by renunciation परमां the supreme नैष्कर्म्यसिद्धि the perfection

consisting in freedom from action अधिगच्छति (he) attains to.

He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains to the supreme perfection, consisting of freedom from action by renunciation.

[*He attains......renunciation.*—This may also be interpreted to mean :—he attains the supreme state in which he remains as the actionless Self, by his renunciation of all actions, for which he is prepared by his right knowledge.]

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ॥
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

XVIII. 50.

कौन्तेय O son of Kunti सिद्धिं perfection तथा so that प्राप्तः reaching यथा how ब्रह्म to Brahman आप्नोति he attains समासेन in brief मे from Me निबोध learn ज्ञानस्य of knowledge या which परा supreme निष्ठा consummation:

Learn from Me in brief, O son of Kunti, how reaching such perfection, he attains to Brahman, that supreme consummation of knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ॥
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ५१

XVIII. 51.

विशुद्धया Pure बुद्ध्या with an intellect युक्तः endued धृत्या with fortitude आत्मानं the body and the senses नियम्य subduing च and शब्दादीन् sound and such other विषयान् sense-objects त्यक्त्वा

relinquishing रागद्वेषौ attraction and hatred च and व्युदस्य abandoning;

Endued with a pure intellect; subduing the body and the senses with fortitude; relinquishing sound and such other sense-objects; abandoning attraction and hatred;

[*Pure*: free from doubt and misconception, being merged in Brahman through the elimination of all alien attributes ascribed to Him.

Relinquishing sound &c.,—abandoning all superfluous luxuries, all objects except those only which are necessary for the bare maintenance of the body, and laying aside attraction and hatred even for those objects.]

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

XVIII. 52.

विविक्तसेवी Resorting to a sequestered spot लघ्वाशी eating but little यतवाक्कायमानसः body, speech and mind controlled नित्यं ever ध्यानयोगपरः engaged in meditation and concentration वैराग्यं dispassion समुपाश्रितः possessed with;

Resorting to a sequestered spot; eating but little; body, speech and mind controlled; ever engaged in meditation and concentration; possessed with dispassion;

[*Eating but little*—as conducive to the serenity of thought by keeping off langour, sleepiness and the like.

Meditation—upon the nature of the Self.

Concentration—one-pointedness of thought, on one feature of the Self.

Dispassion—for the seen and the unseen.]

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ॥
विमुच्य निर्ममः शांतो ब्रह्मभूयाय कल्पते ॥५३॥

XVIII. 53.

अहंकारं Egoism बलं power दर्पं pride कामं lust क्रोधं wrath परिग्रहं property विमुच्य forsaking निर्ममः freed from the notion of "mine" शान्तः tranquil ब्रह्मभूयाय for becoming Brahman कल्पते (he) is fit.

Forsaking egoism, power, pride, lust, wrath, property; freed from the notion of "mine," and tranquil, he is fit for becoming Brahman.

[*Power*—that power which is combined with passion and desire.

Property: Though a man who is free from all passions of the mind and the senses, may own so much of external belongings as is necessary for bodily sustenance and for the observance of his religious duties (Dharma), yet this the aspirant abandons, even if this comes of itself, because he does not regard the bodily life as his; thus he becomes a Paramahamsa Paribrâjaka, a Sannyasin of the highest order.]

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ॥
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

XVIII. 54.

ब्रह्मभूतः Brahman-become प्रसन्नात्मा tranquil-minded न neither शोचति (he) grieves न nor कांक्षति desires सर्वेषु to all भूतेषु (to) beings समः the same परां supreme मद्भक्तिं devotion unto Me लभते (he) attains to.

Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings; he attains to supreme devotion unto Me.

[*Brahman-become*: not that he is yet freed and become the Absolute, but is firmly grounded in the knowledge that he is Brahman. His attainment of freedom is described in the next verse.

Supreme devotion: the devotion stated in VII—17.]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ॥
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥५५॥

XVIII. 55.

यावान् What यः who च and अस्मि I am मां Me भक्त्या by devotion तत्त्वतः in reality अभिजानाति (he) knows ततः then मां Me तत्त्वतः in reality ज्ञात्वा having known तदनंतरं forthwith माम् into Me विशते (he) enters.

By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into Me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ॥
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

XVIII. 56.

सदा Always सर्वकर्माणि all actions कुर्वाणः doing अपि even मद्व्यपाश्रयः taking refuge in Me मत्प्रसादात् by My grace शाश्वतं the eternal अव्ययं immutable पदं state अवाप्नोति (he) attains to.

Even doing all actions always, taking refuge in Me,—by My grace he attains to the Eternal Immutable State.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ॥
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

XVIII. 57.

चेतसा mentally सर्वकर्माणि all deeds मयि in Me संन्यस्य resigning मत्परः having Me as the highest

goal बुद्धियोगं Buddhi Yoga उपाश्रित्य resorting to सततं ever मच्चित्तः with the mind fixed on Me भव be.

Resigning mentally all deeds in Me, having Me as the highest goal, resorting to Buddhi Yoga do thou ever fix thy mind on Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनंक्ष्यसि ॥५८॥

XVIII. 58.

त्वं Thou मच्चित्तः fixing thy mind on Me मत्प्रसादात् by My grace सर्वदुर्गाणि all obstacles तरिष्यसि (thou) shalt overcome अथ but चेत् if अहंकारात् from self-conceit न not श्रोष्यसि (thou) wilt hear विनंक्ष्यसि (thou) shalt perish.

Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles; but if from self-conceit thou wilt not hear Me, thou shalt perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ॥
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

XVIII. 59.

अहंकारं Self-conceit आश्रित्य abiding in न not योत्स्ये (I) will fight यत् if इति thus मन्यसे (thou) thinkest ते thy एष this व्यवसायः resolve मिथ्या (is) vain प्रकृतिः (thy) Prakriti त्वां thee नियोक्ष्यति will constrain.

If, filled with self-conceit, thou thinkest, "I will not fight," vain is this thy resolve; thy Prakriti will constrain thee.

[*Thy Prakriti*: Thy nature as a Kshatriya.]

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ॥
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

XVIII. 60.

कौन्तेय O son of Kunti मोहात् from delusion यत् what कर्तुं to do न not इच्छसि thou desirest स्वभावजेन born of (thy) own nature स्वेन by (thy) own कर्मणा (by) Karma निबद्धः fettered अवशः helpless, in spite of thyself तत् that अपि even करिष्यसि (thou) shalt (have to) do.

Fettered, O son of Kunti, by thy own Karma, born of thy own nature, what thou, from delusion, desirest not to do, thou shalt have to do in spite of thyself.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥
भ्रामयन्सर्वभूतानि यंत्रारूढानि मायया ॥६१॥

XVIII. 61.

अर्जुन O Arjuna ईश्वरः the Lord मायया by Máyá यन्त्रारूढानि mounted on a machine सर्वभूतानि all beings भ्रामयन् causing to revolve सर्वभूतानां of all beings हृद्देशे in the hearts तिष्ठति dwells.

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Máyá, to revolve, (as if) mounted on a machine.

[See commentary to IX, 10.

Arjuna means 'white,' and here it signifies—'O pure-hearted one.']

तमेव शरणं गच्छ सर्वभावेन भारत ॥
तत्प्रसादात्परां शांतिं स्थानं प्राप्स्यसि शाश्वतं ॥६२॥

XVIII. 62.

भारत O Bhârata सर्वभावेन with all thy heart तम् in Him एव even शरणं गच्छ take refuge तत्प्रसादात् by His grace परां supreme शांतिं peace शाश्वतं eternal स्थानं the abode प्राप्स्यसि shalt (thou) attain.

Take refuge in Him with all thy heart, O Bhárata; by His grace shalt thou attain supreme peace (and) the eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ॥
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

XVIII. 63.

इति Thus गुह्यात् than all profundities गुह्यतरं more profound ज्ञानं wisdom ते to thee मया by Me आख्यातं has been declared अशेषेण fully एतत् it विमृश्य reflecting over यथा as इच्छसि thou likest तथा so कुरु act.

Thus has wisdom more profound than all profundities, been declared to thee by Me; reflecting over it fully, act as thou likest.

[*It* : the Shâstra, the teaching as declared above.]

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ॥
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

XVIII. 64.

मे My सर्वगुह्यतमं the profoundest of all परमं supreme वचः word भूयः again शृणु hear thou मे of Me दृढं dearly इष्टः beloved असि thou art ततः therefore ते to thee हितं what is good वक्ष्यामि will I speak.

Hear thou again My supreme word, the profoundest of all; because thou art dearly

beloved of Me, therefore will I speak what is good to thee.

[*Again*: though more than once declared.]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

XVIII. 65.

मन्मना With mind occupied with Me मद्भक्तः devoted to Me मद्याजी sacrificing to Me भव be thou मां to Me नमस्कुरु bow down मामेव Myself एष्यसि thou shalt reach अहं I ते unto thee सत्यं truly प्रतिजाने (I) promise मे to Me प्रियः dear असि thou art.

Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me.

[*Thou shalt reach Myself*: Thus acting,—i. e., looking upon the Lord alone as thy aim, means and end—thou shalt attain the Highest.

Truly do I promise unto thee.—Have implicit faith in the declarations of Me, the Lord, as I pledge thee My troth.]

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ॥
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ६६

XVIII. 66.

सर्वधर्मान् All Dharmas परित्यज्य relinquishing एकं alone माम् in Me शरणं refuge व्रज take अहं I त्वा thee सर्वपापेभ्यः from all sins मोक्षयिष्यामि will liberate मा (do) not शुचः grieve.

Relinquishing all Dharmas, take refuge in Me alone; I will liberate thee from all sins; grieve not.

[*All Dharmas*—including Adharma also: all actions, righteous or unrighteous, since absolute freedom from the bondage of all action is intended to be taught here.

Take refuge in Me alone—knowing that there is naught else except Me, the Self of all, dwelling the same in all.

Liberate thee—by manifesting Myself as thy own Self.

All sins: all bonds of Dharma and Adharma.

Sankara in his commentary here very strongly combats the opinion of those who hold that highest spiritual realisation (Jnana) and work (Karma) may go together in the same person. No work, save such as is done absolutely without attachment, self-interest or passion, solely for the benefit of mankind, can be performed by him who has realised the true nature of the Soul, viz., Its freedom from all worldly conditions and limitations, and Its self-dependent light and bliss. So the conclusion is, that neither the conjunction of Jnana with Karma, nor Karma alone conduces to the absolute cessation of Samsâra, but it is only the Right Knowledge of the Self which does so.]

इदं ते नातपस्काय नाभक्ताय कदाचन ॥
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

XVIII., 67.

अतपस्काय To one who is devoid of austerities ते by thee इदं this न कदाचन never वाच्यं to be spoken न nor अभक्ताय to one without devotion न च nor अशुश्रूषवे to one who does not render service यः who माम् at Me अभ्यसूयति cavils न च nor.

This is never to be spoken by thee to one who is devoid of austerities, nor to one who does not render service, nor to one who cavils at Me.

[*This*—Shâstra which has been taught to you.

Service—to the Guru; अशुश्रूषवे also means,—to one who does not wish to hear.]

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ॥
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

XVIII. 68.

यः Who परमं deeply गुह्यं profound philosophy इदं this मद्भक्तेषु to My devotees अभिधास्यति will teach मयि to Me परां supreme भक्तिं devotion कृत्वा doing असंशयः doubtless मां एव to Me ऐष्यति shall come.

He who with supreme devotion to Me will teach this deeply profound philosophy to My devotees, shall doubtless come to Me.

[*Teach*—in the faith that he is thus doing service to the Lord, the Supreme Teacher.

Doubtless: or, freed from doubts.]

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ॥
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

XVIII. 69.

मनुष्येषु Among men तस्मात् than he कश्चित् any मे to Me प्रियकृत्तमः one who does dearer service च and न not तस्मात् than he अन्यः another मे to Me प्रियतरः dearer च and भुवि on earth न not भविता shall be.

Nor among men is there any who does dearer service to Me, nor shall there be another on earth dearer to Me, than he.

[*He*: who hands down the Shâstra to a fit person.]

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ॥
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

XVIII. 70.

यः Who च and आवयोः of ours इमं this धर्म्यं sacred संवादं dialogue अध्येष्यते shall study तेन by him अहं I ज्ञानयज्ञेन by the Yajna of Knowledge इष्टः worshipped स्याम् (I) shall have been इति such मे My मतिः conviction.

And he who shall study this sacred dialogue of ours, by him shall I have been worshipped by the Yajna of knowledge; such is my conviction.

[*Yajna of knowledge*: A *Yajna* can be performed in four ways, such as (1) Vidhi or ritual, (2) Japa, (3) Upâmsu, or a prayer uttered in a low voice, or (4) *mânasa*, or a prayer offered with the mind. *Jnâna-yajna* or the Yajna of knowledge comes under the head of *mânasa*, and is therefore the highest.

The study of the Gitâ will produce an effect equal to that of the Yajna of knowledge.]

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ॥
सोऽपि मुक्तः शुभांल्लोकान्प्राप्नुयात्पुण्यकर्मणां ७१

XVIII. 71.

श्रद्धावान् Full of Shraddhâ अनसूयः free from malice च and यः who नरः man शृणुयात् shall hear अपि even सः he अपि too मुक्तः liberated पुण्यकर्मणां of those of righteous deeds शुभान् happy लोकान् to the worlds प्राप्नुयात् shall attain.

And even that man who hears this, full of Shraddhâ and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

[*Even that man*: much more so he who understands the doctrine.]

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ॥
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥७२॥

XVIII. 72.

पार्थ O Pártha त्वया by thee एकाग्रेण with attentive चेतसा (with) mind एतत् this कच्चित् whether श्रुतं has been heard धनंजय O Dhananjaya ते thy अज्ञानसंमोहः the delusion of ignorance कच्चित् whether प्रनष्टः has been destroyed.

Has this been heard by thee, O Pártha with an attentive mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?

अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ॥
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

XVIII. 73.

अर्जुनः Arjuna उवाच said:

अच्युत O Achyuta मोहः the delusion नष्टः is destroyed मया by me त्वत्प्रसादात् through Thy grace स्मृतिः memory लब्धा has been gained स्थितः firm अस्मि I am गतसंदेहः (my) doubts are gone तव Thy वचनं word करिष्ये I will do.

Arjuna said:

Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta. I am firm; my doubts are gone. I will do Thy word.

[*Memory*—of the true nature of the Self.

Firm—in Thy command.

The purpose of the knowledge of Shástras is the destruction of doubts and delusions, and the recognition of the true nature of the Self. Here,

the answer of Arjuna conclusively shows, that that purpose has been fulfilled in him.

The teaching of the Shâstra is over here. The rest is only to connect it with the main narrative.]

संजय उवाच ॥

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ॥
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

XVIII. 74.

संजयः Sanjaya उवाच said:

अहं I इति thus वासुदेवस्य of Vâsudeva महात्मनः of high-souled पार्थस्य (of) Pârtha च and इमं this रोमहर्षणं which causes the hair to stand on end अद्भुतं wonderful संवादं dialogue अश्रौषं (I) have heard.

Sanjaya said:

Thus have I heard this wonderful dialogue between Vâsudeva and the high-souled Pârtha, causing my hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ॥
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ७५

XVIII. 75.

अहं I व्यासप्रसादात् through the grace of Vyâsa इमं this परं supreme गुह्यं most profound योगं Yoga कथयतः speaking स्वयं Himself योगेश्वरात् from the Lord of Yoga कृष्णात् from Krishna श्रुतवान् I have heard.

Through the grace of Vyâsa have I heard this supreme and most profound Yoga, direct from Krishna, the Lord of Yoga, Himself declaring it.

[*Through...... Vyâsa*: by obtaining from him the *divya-chakshu* or divine vision.]

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ॥
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

XVIII. 76.

राजन् O King केशवार्जुनयोः between Keshava and Arjuna इमं this पुण्यं holy अद्भुतं wonderful संवादं dialogue संस्मृत्य संस्मृत्य as I remember and remember मुहुः मुहुः again and again हृष्यामि I rejoice.

O King, as I remember and remember this wonderful and holy dialogue between Keshava and Arjuna, I rejoice again and again.

[*King*: Dhritarâshtra.]

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ॥
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ७७

XVIII. 77.

राजन् O King हरेः of Hari तत् that अद्भुतं wonderful रूपं Form संस्मृत्य संस्मृत्य as I remember and remember च and मे my महान् great विस्मयः wonder च and अहं I पुनः पुनः again and again हृष्यामि (I) rejoice.

And as I remember and remember the most wonderful Form of Hari, great is my wonder, O King; and I rejoice again and again.

[*Form*: *Vishvarupa*, the Universal Form.]

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

XVIII. 78.

यत्र Wherever योगेश्वरः the Lord of Yoga कृष्णः Krishna यत्र wherever धनुर्धरः the wielder of the bow

पार्थः Pârtha तत्र there श्रीः prosperity विजयः victory भूतिः expansion ध्रुवा sound नीतिः polity इति such मे my मतिः conviction.

Wherever is Krishna, the Lord of Yoga, wherever is Pârtha, the wielder of the bow, there are prosperity, victory, expansion, and sound polity: such is my conviction.

[*The bow*—called the Gándiva.]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे संन्यासयोगो-नामाष्टादशोऽध्यायः ॥

Thus in the Srimad-Bhagavad-Gita, the Essence of the Upanishads, the Science of the Brahman, the Scripture of Yoga, the Dialogue between Sri Krishna and Arjuna, ends the Eighteenth Chapter designated:

THE WAY OF LIBERATION IN RENUNCIATION.

Here the Bhagavad-Gita ends.

ॐ शांतिः शांतिः शांतिः ॥

Peace! Peace! Peace be to all!





॥ अथ श्रीगीतामाहात्म्यम् ॥

THE GREATNESS OF THE GITA

श्रीगणेशाय नमः ॥ श्रीराधारमणाय नमः ॥

Salutation to Sri Ganesha!

Salutation to Sri Râdhâramana!

[*Ganesha* is the God of wisdom and remover of obstacles; hence He is invoked and worshipped at the commencement of every important undertaking. *Râdhâramana*—the Lover of Rádhâ,—Sri Krishna.]

धरोवाच ॥

भगवन्परमेशान भक्तिरव्यभिचारिणी ॥
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥१॥

Dhará (the Earth) said:

(1). O Blessed Lord, O Supreme Ruler, how may one, who is held back by his *Prârabdha Karma*, obtain unswerving devotion?

[*Prârabdha Karma*—Karma has been divided into three principal kinds, having regard to the time in which its fruit is to be reaped: Agâmi, Sanchita, and *Prârabdha*. *Agâmi* is that whose fruit will be reaped in the next incarnation. *Sanchita* consists of those seeds, as it were, which will bear fruit in the remote future. *Prârabdha* is that Karma, which we have already begun to reap. This is the only Karma from which there is no escape. The first two can be destroyed by perfect knowledge. They then become "like fried seeds." But *Prârabdha Karma* must be reaped to the end.]

विष्णुरुवाच ॥

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ॥
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥२॥

The Lord Vishnu said :

(2). If one be devoted to the constant practice of the Gita, even though he be restrained by Prárabdha Karma, yet is he now Mukta, now happy, in this very world. He is not tainted by (new) Karma.

महापापादिपापानि गीताध्यानं करोति चेत् ॥
क्वचित्स्पर्शं न कुर्वंति नलिनीदलमंबुवत् ॥३॥

(3). No evil, however great, can affect him who meditate on the Gita. He is like the lotus-leaf untouched by the water.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ॥
तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥४॥
सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ॥
गोपाल गोपिका वापि नारदोद्धवपार्षदैः ॥५॥

(4 & 5). Where there is the book of the Gita, where its study is proceeded with, there are present all the holy places, there, verily, are Prayâga and the rest. There also are all the Devas, Rishis, Yogins, and Pannagas, so also the Gopâlas and Gopikâs, with Nárada, Uddhava and their whole train of comrades.

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥
यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ॥
तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥६॥

(6). Where the Gita is read, forthwith comes help. Where the Gita is discussed, recited, taught, or heard, there, O Earth, beyond a doubt, do I Myself unfailingly reside.

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ॥
गीताज्ञानमुपाश्रित्य त्रीन्लोकान्पालयाम्यहम् ॥७॥

(7). In the refuge of the Gita I abide; the Gita is My chief abode. Standing on the wisdom of the Gita, I maintain the three worlds.

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ॥
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥८॥
चिदानंदेन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ॥
वेदत्रयी परानंदा तत्त्वार्थज्ञानसंयुता ॥९॥

(8 & 9). The Gita is Supreme Knowledge of Me, hence it is undoubtedly inseparable from Brahman,—this Knowledge absolute, imperishable, eternal, supremely blissful, of the essence of My inexpressible State,—the Knowledge comprising the whole of the three Vedas, and consisting of the realisation of the true nature of the Self,—declared by the All-knowing and Blessed Krishna, out of His own mouth, to Arjuna.

[*Ardhamâtrá*—lit., the half-syllable, and refers to the dot on the ॐ; symbolistically, it stands for the *Turiya* state, hence, the Absolute.]

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ॥
ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥१०॥

(10). That man who with steady mind recites the eighteen chapters daily, attains the perfection of knowledge and thus reaches the highest plane.

पाठे समग्रेऽसंपूर्णे ततोऽर्धं पाठमाचरेत् ॥
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥११॥

(11). If unable to recite the whole, then half of it may be read; and he who does this acquires merit, equal to that of the gift of a cow. There is no doubt of this.

त्रिभागं पठमानस्तु गंगास्नानफलं लभेत् ॥

षडंशं जपमानस्तु सोमयागफलं लभेत् ॥१२॥

(12). By the recitation of a third part, he may gain the same merit as by bathing in the Ganges. By the repetition of a sixth part, he may obtain the fruit of the Soma-sacrifice.

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ॥
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥१३॥

(13). He who reads, full of devotion, even one chapter daily, attains to the Rudraloka, and lives there for a long time, having become one of those who wait on Shiva.

[*Become &c.*—lit., attained to Ganahood.]

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ॥
स याति नरतां यावन्मन्वंतरं वसुंधरे ॥१४॥

(14). The man who daily reads a quarter of a chapter, or of a Sloka, O Earth, attains to Manhood so long as the cycle lasts.

[*Attains to Manhood*: is born every time in a man-body.]

गीतायाः श्लोकदशकं सप्त पंच चतुष्टयम् ॥
द्वौ त्रीनेकं तदर्धं वा श्लोकानां यः पठेन्नरः ॥१५॥
चंद्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ॥
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥१६॥

(15 & 16). The man who recites ten, seven, five, four, three or two Slokas, or even one or half of a Sloka of the Gita, certainly lives in Chandraloka for ten thousand years. Intent on the reading of the Gita, he who leaves the body, obtains the world of Man, after death.

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ॥
गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥१७॥

(17). Again practising the Gita, he attains

Supreme Mukti. The dying man uttering the word "Gita" will find the way (to salvation).

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ॥
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥१८॥

(18). One who loves to hear the meaning of the Gita, even though he have been full of evil deeds, attains to heaven, and lives in beatitude with Vishnu.

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ॥
जीवन्मुक्तः स विज्ञेयो देहांते परमं पदम् ॥१९॥

(19). He who constantly meditates on the meaning of the Gita, even though he perform Karma incessantly,—he is to be regarded as a *Jivanmukta*, and after the destruction of his body he attains to the highest plane of knowledge.

गीतामाश्रित्य बहवो भूभुजो जनकादयः ॥
निर्धूतकल्मषा लोके गीता याताः परं पदम् ॥२०॥

(20). By the help of this Gita, many kings like Janaka became free from their impurities and attained to the highest goal. It is so sung.

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ॥
वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥२१॥

(21). He who having finished the reading of the Gita, does not read its Mâhâtmyam as declared here, his reading is in vain, it is all labour wasted.

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ॥
स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥२२॥

(22). He who studies the Gita, accompanied with this discourse on its Mâhâtmyam, he

obtains the fruit stated herein, he reaches that goal which is difficult to be attained.

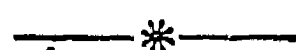
सूत उवाच ॥
माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ॥
गीतांते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥२३॥

(23). Süta said : He who shall read this eternal greatness of the Gita, declared by me, after having finished the reading of the Gita itself, will obtain the fruit described herein.

[These declarations will, no doubt, seem to be mere flights of extravagant fancy, if they are taken in their literal sense. They may be explained either (1) as mere *Arthavâda* or a statement of glorification meant to stimulate a strong desire for the study of the Gita, which being performed from day to day, may, by the force of the truth and grandeur of one or other of its teachings, strike an inner chord of the heart sometime, so much so as to change the whole nature of the man for good; (2) or, the "reading" and "reciting" and so forth, of the whole or a part, may not perhaps be taken in their ordinary sense, as meaning lip-utterance and the like, but in view of the great results indicated, they may be reasonably construed to mean the assimilation of the essence of the Gita teachings into the practical daily life of the individual. What wonder, then, that such a one, who is the embodiment of the Gita, would be a true Jnanin, or a *Jivanmukta*, or that he would, in proportion to his success of being so, attain the intermediate spheres of evolution and finally obtain Mukti.]

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ॥

Thus ends in the Vâráha Purâna the discourse designated : THE GREATNESS OF THE GITA.



INDEX

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* *Com.*—Abbreviation for *Comment.*

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Srimad-Bhagavad-Gita.

ERRATA.

MEDITATION

	For:	Read:
Sl. 1 & *pphr.*	प्रतिवोधितां	प्रतिबोधितां
,, ,,	भगद्गीते	भगवद्गीते
,, ,, *pphr.* & *tr.*	Nárayana	Nârâyana
,, ,, *pphr.*	अष्टादशाध्वायिनीं	अष्टादशाध्यायिनीं
,, ,, ,,	अम्वे, त्वाम	अम्बे, त्वाम्
,, 2.	पुर्णः	पूर्णः
,, ,, *pphr.*	-पद्मनेत्र	-पत्रनेत्र
,, ,, ,,	as a	as the petals of a
,, 6 ,, & *tr.*	Ashvathâma	Ashvathâmâ
,, 7 ,,	हरिकथासंवोधनावोधितं	हरिकथासंबोधनाबोधितं
,, 8 & *pphr.*	मुकं	मूकं
,, 9	वरुणेंद्र	वरुणेंद्र
,, ,, *pphr.*	वरुण, इन्द्र, रुद्र	वरुणः, इन्द्रः, रुद्रः

INVOCATION

	For:	Read:
ll. 34	Ashvathâma	Ashvathámâ

SRIMAD-BHAGAVAD-GITA

Chapter I.

	For:	Read:
Sl. 1 *pphr.*	धृतराष्ट्र	धृतराष्ट्रः
,, 2 ,,	संजय, व्युढं	संजयः, व्यूढं

Abbreviations used:—*Sl.* for Sloka ; *ll.* for line ; *pphr.* for paraphrase ; *tr.* for translation ; *com.* for comment.

	For:	Read:
Sl. 6	उत्तमोजाश्च	उत्तमौजाश्च
,, ,, *pphr.*	विक्रान्त	विक्रान्तः
,, 7 ,,	निवोध, व्रवीमि	निबोध, ब्रवीमि
,, ,, *com.*	word's	words
,, 9	वहवः	बहवः
,, ,, *pphr.*	अन्येच	अन्ये च
,, 10 & *pphr.*	वलं, वलं, वलं	बलं, बलं, बलं,
,, 12 *pphr.*	कुरुवृद्धः, सङ्खं	कुरुवृद्धः, शङ्खं
,, 16 ,,	सहदेवः	सहदेवः
,, 18 & ,,	महावाहुः, महावाहुः	महाबाहुः, महाबाहुः
,, 19	तुमुलोऽव्यनुनादयन्	तुमुलोऽभ्यनुनादयन्
,, ,, *pphr.*	स, अव्यनुनादयन्	सः, अभ्यनुनादयन्
,, 23 *pphr.*	दुर्वुद्धेः, योतस्यमानान्	दुर्बुद्धेः, योत्स्यमानान्
,, ,, ,,	अवेक्षे	अहं I अवेक्षे
,, 25 ,,	कुरुन्	कुरून्
,, 26 ,,	पार्थ, उभयो	पार्थः, उभयोः
,, ,, ,,	पितृन्, भ्रातृन्	पितॄन्, भ्रातॄन्
,, 27	बन्धुन्	बन्धून्
,, ,, *pphr.*	स, अव्रवीत्	सः, अब्रवीत्
,, 31 ,, 3rd. *ll.*	विजयं...and victory	न neither विजयं न राज्यं च and not
,, ,, ,, 4th ,,	न not काङ्क्षे	काङ्क्षे
,, 32	भोगैः	भोगैः
,, 34 & *pphr.*	संवन्धिनः	संबन्धिनः
,, 35 *pphr.*	मधुसुदन	मधुसूदन
,, ,, ,,	हन्तुं	एतान् them हन्तुं
,, 37	स्ववान्धवान्	स्वबान्धवान्
,, ,, *pphr.*	स्ववान्धवान्	स्वबान्धवान्
,, 38, 39 ,,	प्रपश्यद्भि	प्रपश्यद्भिः
,, ,, ,, *tr.*	decay of of	decay of
,, 42 *pphr.*	लुप्तपिण्डोदकाक्रियाः	लुप्तपिण्डोदकक्रियाः
,, 44 ,,	मनुष्यानां	मनुष्याणां
,, 45 ,,	व्यवसिताः, अहोवत	व्यवसिताः, अहो बत

Chapter II :

	For :	Read :
Sl. 3 *pphr.*	क्लैव्यं, हृदयदौर्वल्यं	क्लैब्यं, हृदयदौर्बल्यं
„ 7	ब्रुहि	ब्रूहि
„ „ *pphr.*	ब्रुहि, त्वा	ब्रूहि, त्वां
„ 14 *com.*	more	less
„ 15 *pphr.*	स	सः
„ 21 „	स	सः
„ 22 „	जीर्णाणि	जीर्णानि
„ 26 & *pphr.*	महावाहो	महाबाहो
„ 35	वहुमतो	बहुमतो
„ „ *pphr.*	वहुमतः	बहुमतः
„ 36 „	वहून्	बहून्
„ 39 & *pphr.*	कर्मवन्धं	कर्मबन्धं
„ „ *pphr.*	बुद्धिः, बुद्ध्या	बुद्धिः, बुद्ध्या
„ 41 & *pphr.*	वहुशाखा	बहुशाखा
„ „ *pphr.*	बुद्धिः, बुद्धयः	बुद्धिः, बुद्धयः
„ 42–44 *pphr.*	भोगैश्वर्यगतिं	भोगैश्वर्यगतिं
„ „ „ „	क्रियाविशेषवहुलां	क्रियाविशेषबहुलां
„ „ „ „	बुद्धि	बुद्धिः
„ 45 *com.*	*with*	*with &c.*
„ 49 *pphr.*	बुद्धियोगात्	बुद्धियोगात्
„ 51 „	बुद्धि-, -वन्ध-	बुद्धि-, -बन्ध-
„ 52 „	बुद्धिः	बुद्धिः
„ 53 „	Self स्यास्यति	Self निश्चला immovable स्यास्यति
„ 63 „	बुद्धिनाशात्	बुद्धिनाशात्
„ 65 „	बुद्धिः	बुद्धिः
„ 66 „	„	„
„ 68 & *pphr.*	महावाहो	महाबाहो
„ 70 *pphr.*	स	सः
„ 71 „	„	„
„ 72 *pphr.*	ब्राह्मी, ब्रह्मनिर्बाणं	ब्राह्मी, ब्रह्मनिर्वाणं

Chapter III :

	For :	Read :
Sl. 2 *pphr.*	वुद्धि	बुद्धि
,, 4 *com.*	free all	free from all
,, 6 *pphr.*	स	सः
,, 7 ,,	,,	,,
,, 9 *pphr.*	कर्मवन्धनः	कर्मबन्धनः
,, 12 ,,	स्तेन	स्तेनः
,, 13 & *pphr.*	सर्वकिल्विषैः	सर्वकिल्बिषैः
,, 28 *pphr.*	महावाहो	महाबाहो
,, 36 & ,,	वलात्	बलात्
,, ,, *pphr.*	पुरुषः	पूरुषः
,, 37 ,, & *tr.*	Raja-Guna	Rajo-guna
,, 38 & *pphr.*	उल्वेन	उल्बेन
,, ,, *pphr.*	वह्नि	वह्निः
,, 39 ,,	आवृतं	आवृतं
,, 40 ,,	are said	is said
,, 43 & *pphr.*	महावाहो	महाबाहो
,, ,, *pphr.*	बुद्ध्वाः	बुद्ध्वा

Chapter IV :

	For :	Read :
Sl. 1 *pphr.*	Vivasván, मनु	Vivasvat, मनुः
,, 4 ,,	अर्जुन	अर्जुनः
,, 5 ,,	वहूनि	बहूनि
,, 10 ,,	वहवः	बहवः
,, 11 *com.*	*All paths are His*	*My path...all ways*
,, 14 & *pphr.*	वध्यते	बध्यते
,, 15 *pphr.*	पुर्वैः	पूर्वैः
,, ,, *tr.* & *com.*	knowing this	knowing thus
,, 17	॥१८॥	॥१७॥
,, ,, *pphr.*	वोद्धव्यं, वोद्धव्यं, वोद्धव्यं	बोद्धव्यं, बोद्धव्यं, बोद्धव्यं
,, 20 & *pphr.*	किन्चित्	किंचित्
,, ,, *pphr.*	क्रमफलासङ्गं	कर्मफलासङ्गं

Chapter IV	For :	Read :
Sl. 21 & *pphr.*	किल्विषं	किल्बिषं
,, 22 ,, ,,	निवध्यते	निबध्यते
,, ,,	VI. 22.	IV. 22.
,, 24	व्रह्मैव	ब्रह्मैव
,, 26 *pphr.*	शव्दादीन्	शब्दादीन्
,, 28	संशितव्रताः	संशितव्रताः
,, 29	प्राणान्प्रेाणेषु	प्राणान्प्राणेषु
,, ,, *pphr.*	अपाणं, प्राणापाण-	अपानं, प्राणापान-
,, 32	वहुविधाः	बहुविधाः
,, 36 *pphr.*	वृजिनं	वृजिनं
,, 41 ,,	निवध्नन्ति	निबध्नन्ति

Chapter V.		
Sl. 3 *pphr.*	महावाहो, वन्धात्	महाबाहो, बन्धात्
,, 4 & *pphr.*	वालाः	बालाः
,, 6 *pphr.*	महावाहो, व्रह्म	महाबाहो, ब्रह्म
,, 8, 9 ,,	तत्वाबित्	तत्ववित्
,, 12 & ,,	निवध्यते	निबध्यते
,, 15 *pphr.*	of none	of anyone
,, 19 ,,	व्रह्म	ब्रह्म
,, 20	व्रह्मवित्	ब्रह्मवित्
,, 22 *pphr.*	वुधः	बुधः
,, 27, 28 *pphr.*	वाह्यान्, वहिः	बाह्यान्, बहिः

Chapter VI.		
Sl. 4 *pphr.*	Verily	Verily न neither
,, ,, ,,	कर्मसु...not	न nor कर्मसु in actions
,, 6 ,,	वन्धुः	बन्धुः
,, 8 ,,	कुटस्थः, -लोष्ठाश्म-	कूटस्थः, -लोष्टाश्म-
,, 9 ,,	-वन्धुषु	-बन्धुषु
,, 12 & *pphr.*	युञ्जयात्	युञ्ज्यात्
,, ,, *pphr.*	in the seat	on the seat
,, 21 ,,	वुद्धिग्राह्यं, स्थितं	बुद्धिग्राह्यं, स्थितः
,, 25 ,,	IV. 25.	VI. 25.

Chapter VI.	For:	Read:
Sl. 34 *pphr.*	वलवत्	बलवत्
,, 36 ,,	दुष्प्राप	दुष्प्रापः
,, 38 ,,	महावाहो	महाबाहो
,, 45 ,,	संशुद्धकिल्विषः	संशुद्धकिल्बिषः
,, 47 *com.*	*Of all Yogis*	*Of all Yogis &c.*

Chapter VII.		
Sl. 5 & *pphr.*	महावाहो	महाबाहो
,, 8 *pphr.*	प्रभा:, पोरुषं	प्रभा, पौरुषं
,, ,, *tr.*	sun	son
,, 10 *pphr.*	वीजं	बीजं
,, 11 ,,	वलवतां, वलं	बलवतां, बलं
,, 14	दुरत्यया	दुरत्यया
,, 14 *pphr.*	दैवि	दैवी
,, 19 ,,	वहूनां	बहूनां
,, 25 ,,	manifest	manifest न not
,, 28 ,,	दृढब्रताः	दृढव्रताः

Chapter VIII.		
Sl. 7 *com.*	*me*, me	*Me*, Me
,, 10 & *pphr.*	योगवलेन	योगबलेन
,, 22 ,, ,,	भक्तया	भक्त्या
,, 24 *pphr.*	ब्रह्म	ब्रह्म
,, 25 ,,	रात्रि	रात्रिः

Chapter IX.		
Sl. 2 *pphr.*	पवित्रम	पवित्रम्
,, 5 ,,	ऐश्वरं	ऐश्वरं
,, 14	दृढब्रताः	दृढव्रताः
,, ,, *pphr.*	भक्तया	भक्त्या
,, 28 ,,	सन्यासयोग	संन्यासयोग-
,, ,, *com.*	*Liberated*	*Liberated &c.*
,, 34 *pphr.*	मन्मना	मन्मनाः

Chapter X.	For:	Read:
Sl. 3 *pphr.*	स	सः
,, 6 ,,	मानसा	मानसाः
,, 7 ,,	स	सः
,, 9 ,,	मच्चिताः	मच्चित्ताः
,, 16 ,,	तिश्टसि	तिष्ठसि
,, 34 ,,	मेधाः	मेधा
,, 40 ,,	एष	एषः

Chapter XI.		
Sl. 3 *pphr.*	रुपम्	रूपम्
,, 6 ,,	वहूनि, अद्रष्टपूर्वाणि	बहूनि, अदृष्टपूर्वाणि
,, 9 ,,	संजय	संजयः
,, 10 ,,	अनेकवक्रनयनं	अनेकवक्त्रनयनं
,, 14 ,,	स, हृष्टरोमाः	सः, हृष्टरोमा
,, 16 ,,	अनेकबाहूदरवक्रनेत्रं	अनेकबाहूदरवक्त्रनेत्रं
,, 19 ,,	दीप्तहुताशबक्रं	दीप्तहुताशवक्त्रं
,, 20 ,,	द्यावापृथिव्याः, रुपं	द्यावापृथिव्योः, रूपं
,, 21 ,,	सुरसंधाः, त्वाम्	सुरसंघाः, त्वाम्
,, 22	बिस्मिताश्चैव	विस्मिताश्चैव
,, ,, *pphr.*	उष्मपाः	ऊष्मपाः
,, 23 ,,	-वक्र-, -वाहू-, रुपम्	-वक्त्र-, -बाहू-, रूपम्
,, 24 ,,	बिष्णो	विष्णो
,, 26, 27 *pphr.*	त्वरमाणा	त्वरमाणाः
,, ,, ,, ,,	वक्राणि, विलग्ना.	वक्त्राणि, विलग्नाः
,, 28	अम्बुवेगाः, वक्राणि	अम्बुवेगाः, वक्त्राणि
,, 28°*pphr.*	वक्राणि	वक्त्राणि
,, 29 & *pphr.*	,,	,,
,, 30 *pphr.*	जलद्भिः, बिष्णो	ज्वलद्भिः, विष्णो
,, 31 ,,	उग्ररुपः	उग्ररूपः
,, 32 ,,	प्रवृत्तः	प्रवृत्तः
,, 33 ,,	उत्तिष्ट	उत्तिष्ठ
,, 39 ,,	भूय	भूयः
,, 44 ,,	adorable	adorable ईशं Lord

Chapter XI.	For :	Read :
Sl. 53 *pphr.*	शक्य	शक्यः
,, 54 ,,	एवंविधम्	एवंविधः
Chapter XII.		
Sl. 3	अव्यक्तं	अव्यक्तं
,, 3, 4 *pphr.*	नियम्य	संनियम्य
,, 16	॥१३॥	॥१६॥
,, 18	संगविबार्जितः	संगविवर्जितः
,, 20 *pphr.*	प्रियः	प्रियाः
Chapter XIII.		
Sl. 5	बुद्धिरव्यक्तमेव	बुद्धिरव्यक्तमेव
,, 13 *pphr.*	तिष्टति	तिष्ठति
,, 19 ,,	अनादि	अनादी
,, 25 *com.*	*Others :*	*From others :* From
Chapter XIV.		
Sl. 6 *pphr.*	बघ्नाति	बध्नाति
,, 9 ,,	आबृत्य	आवृत्य
,, 10 ,, 4th. *ll.*	तथा...Tamas	तथा एव so also तमः Tamas सत्वं Satva रजः Rajas
,, 13 *pphr.*	अमवृत्तिः	अप्रवृत्तिः
,, 15	गत्वाऽकर्मसंगिषु	गत्वा कर्मसंगिषु
,, 18 *pphr.*	तिष्टन्ति	तिष्ठन्ति
,, 19 ,,	गुणेभ्यःपरं	गुणेभ्यः
,, 21 ,,	अर्जुन	अर्जुनः
,, 22 ,,	निवृत्तानि	निवृत्तानि
Chapter XV.		
Sl. 12	यचाग्नो	यच्चाग्नौ
,, 15 *com.*	*knowledge*	*perception*
,, 16	द्वावीमौ	द्वाविमौ
,, 20 *pphr.*	बुदृध्वा	बुद्ध्वा
,, ,, ,,	बुद्धिमान्	बुद्धिमान्

Chapter XVI	For:	Read:
Sl. 2 *pphr.*	मूतेषु	भूतेषु
,, 5 ,,	संपद्	संपत्
,, 7 ,,	प्रवृत्ति	प्रवृत्ति
,, 8 ,,	प्राहुः	ते आहुः
,, 11 ,,	उपाश्रित्य	च उपाश्रिताः
,, 13	लब्धमिमं	लब्धमिदं
,, 18 *pphr.*	आश्रिताः	संश्रिताः

Chapter XVII.

Sl. 28 *pphr.*	इह	न च and not इह

Chapter XVIII.

Sl. 6 *pphr.*	निश्चयं	निश्चितं
,, 18 ,,	त्रिविधाः	त्रिविधा
,, 59 ,,	एष	एषः
,, 61 ,,	तिष्ठति	तिष्ठति
,, 65 ,,	मन्मना	मन्मनाः
,, 66 ,,	शुच	शुचः
,, 68 ,,	ऐष्यति	एष्यति
,, 75 ,,	इमं	एतत्
,, ,, ,,	योगेश्वरात्	साक्षात् directly योगेश्वरात्
,, 77 ,,	अद्भुतं	अत्यद्भुतं most
,, 78 ,,	मे	मम